Catena Aurea.

COMMENTARY

ON THE

FOUR GOSPELS,

COLLECTED OUT OF THE

WORKS OF THE FATHERS

BY

S. THOMAS AQUINAS.

ST. MATTHEW.—VOL. II.

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COMMENTARY

ON THE

GOSPEL ACCORDING TO ST. MATTHEW.

VOL. I. PART II.

CHAP. XI.

1. And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

Raban. The Lord having sent out His disciples to preach with the foregoing instructions, Himself now fulfils in action what He had taught in words, offering His preaching first to the Jews; *And it came to pass when Jesus had ended all these sayings, He passed thence.* Chrys. Having sent them forth, He withdrew Himself, giving them opportunity and time to do the things that He had enjoined; for while He was present and ready to heal, no man would come to His disciples. Remig. He well passes from the special teaching which He had delivered to His disciples, to the general which He preached in the cities; passing therein as it were from heaven to earth, that He might give light to all. By this deed of the Lord, all holy preachers are admonished that they should study to benefit all.

Chrys. Hom. xxxvi.

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto Him, Art Thou He that should come, or do we look for another?

4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

6. And blessed is he, whosoever shall not be offended in Me.

Gloss. non occ. GLOSS. The Evangelist had shewn above how by Christ's miracles and teaching, both His disciples and the multitudes had been instructed; he now shews how this instruction had reached even to John's disciples, so that they seemed to have some jealousy towards Christ; *John, when he had heard in his bonds the works of Christ, sent two of his disciples to say unto Him, Art Thou He that should come,*
Greg. Hom. in Ev. vi. 1. *or look we for another?* GREG. We must enquire how John, who is a prophet and more than a prophet, who made known the Lord when He came to be baptized, saying, *Behold the Lamb of God, that taketh away the sins of the world!*—why, when he was afterwards cast into prison, he should send his disciples to ask, *Art Thou He that should come, or look we for another?* Did he not know Him whom he had pointed out to others; or was he uncertain whether this was He, whom by foretelling, by baptizing, and by
Ambros. in Luc. 7. 19. making known, he had proclaimed to be He? AMBROSE. Some understand it thus; That it was a great thing that John should be so far a prophet, as to acknowledge Christ, and to preach remission of sin; but that like a pious prophet, he could not think that He whom he had believed to be He that should come, was to suffer death; he doubted therefore though not in faith, yet in love. So Peter also
Mat. 16, 22. doubted, saying, *This be far from Thee, Lord; this shall not be unto Thee.* CHRYS. But this seems hardly reasonable. For John was not in ignorance of His death, but was the first to preach it, saying, *Behold the Lamb of God, that taketh away the sins of the world.* For thus calling Him the Lamb, he plainly shews forth the Cross; and no otherwise than by the Cross did He take away the sins of the world. Also how is he a greater prophet than these, if he knew not those things which all the prophets knew;
Is. 53, 7. for Isaiah says, *He was led as a sheep to the slaughter.*
Aug. ubi sup. GREG. But this question may be answered in a better way if we attend to the order of time. At the waters of Jordan he had affirmed that this was the Redeemer of the world: after he was thrown into prison, he enquires if this was He

that should come—not that he doubted that this was the Redeemer of the world, but he asks that he may know whether He who in His own person had come into the world, would in His own person descend also to the world below. JEROME. Hence he frames his question thus, *Art Thou He that is to come?* Not, Art Thou He that hast come? And the sense is, Direct me, since I am about to go down into the lower parts of the earth, whether I shall announce Thee to the spirits beneath also; or whether Thou as the Son of God may not taste death, but will send another to this sacrament? CHRYS. But is this a more reasonable explanation than the other? for why then did he not say, Art Thou He that is coming to the world beneath? and not simply, *Art Thou He that is to come?* And the reason of his seeking to know, namely, that he might preach Him there, is even ridiculous. For the present life is the time of grace, and after death the judgment and punishment; therefore there was no need of a forerunner thither. Again, if the unbelievers who should believe after death should be saved, then none would perish; all would then repent and worship; for *every knee shall bow, both of things in heaven, and things* Phil. 2, 10.
on earth, and things under the earth. GLOSS. But it ought Gloss.
to be observed, that Jerome and Gregory did not say that non occ.
John was to proclaim Christ's coming to the world beneath, to the end that the unbelievers there might be converted to the faith, but that the righteous who abode in expectation of Christ, should be comforted by His near approach. HILARY. It is indeed certain, that he who as forerunner proclaimed Christ's coming, as prophet knew Him when He stood before him, and worshipped Him as Confessor when He came to him, could not fall into error from such abundant knowledge. Nor can it be believed that the grace of the Holy Spirit failed him when thrown into prison, seeing He should hereafter minister the light of His power to the Apostles when they were in prison. JEROME. Therefore he does not ask as being himself ignorant. But as the Saviour asks where Lazarus is buried, in order that they who shewed John 11, 34.
Him the sepulchre might be so far prepared for faith, and believe that the dead was verily raised again—so John, about to be put to death by Herod, sends his disciples to Christ,

that by this opportunity of seeing His signs and wonders they might believe on Him, and so might learn through their master's enquiry. But John's disciples had somewhat of bitterness and jealousy towards the Lord, as their former enquiry shewed, *Why do we and the Pharisees fast oft, but Thy disciples fast not?* CHRYS. Yet whilst John was with them he held them rightly convinced concerning Christ. But when he was going to die, he was more concerned on their behalf. For he feared that he might leave his disciples a prey to some pernicious doctrine, and that they should remain separate from Christ, to whom it had been his care to bring all his followers from the beginning. Had he said to them, Depart from me, for He is better than me, he would not have prevailed with them, as they would have supposed that he spoke this in humility, which opinion would have drawn them more closely to him. What then does he? He waits to hear through them that Christ works miracles. Nor did he send all, but two only, (whom perhaps he chose as more ready to believe than the rest,) that the reason of his enquiry might be unsuspected, and that from the things themselves which they should see they might understand the difference between him and Jesus. HILARY. John then is providing not for his own, but his disciples' ignorance; that they might know that it was no other whom he had proclaimed, he sent them to see His works, that the works might establish what John had spoken; and that they should not look for any other Christ, than Him to whom His works had borne testimony. CHRYS. So also Christ as knowing the mind of John, said not, I am He; for thus He would have put an obstacle in the way of those that heard Him, who would have at least thought within themselves, if they
John 8, 13. did not say, what the Jews did say to Christ, *Thou bearest witness of Thyself.* Therefore He would have them learn from His miracles, and so presented His doctrine to them more clear, and without suspicion. For the testimony of deeds is stronger than the testimony of words. Therefore He straightway healed a number of blind, and lame, and many other, for the sake not of John who had knowledge, but of others who doubted; as it follows, *And Jesus answered and said unto them, Go and tell John what ye have heard*

and seen; The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the Gospel preached to them. JEROME. This last is no less than the first. And understand it as if it had been said, Even *the poor;* and so between noble and mean, rich and poor, there may be no difference in preaching. This approves the strictness of the master, this the truth of the teacher, that in His sight every one who can be saved is equal. CHRYS. *And blessed is he who shall not be offended in Me,* is directed against the messengers; they were offended in Him. But He not publishing their doubts, and leaving it to their conscience alone, thus privately introduced a refutation of them. HILARY. This saying, that they were blessed from whom there should be no offence in Him, shewed them what it was that John had provided against in sending them. For John, through fear of this very thing, had sent his disciples that they might hear Christ. GREG. Otherwise; The mind of unbelievers was greatly offended concerning Christ, because after many miracles done, they saw Him at length put to death; whence Paul speaks, *We preach Christ crucified, to the Jews a stumbling-block.* What then does that mean, *Blessed is he who shall not be offended in Me,* but a direct allusion to the humiliation of His death; as much as to say, I do indeed wonderful works, but do not disdain to suffer humble things. Because then I follow you in death, men must be careful not to despise in Me My death, while they reverence My wonderful works. HILARY. In these things which were done concerning John, there is a deep store of mystic meaning. The very condition and circumstances of a prophet are themselves a prophecy. John signifies the Law; for the Law proclaimed Christ, preaching remission of sins, and giving promise of the kingdom of heaven. Also when the Law was on the point of expiring, (having been, through the sins of the people, which hindered them from understanding what it spake of Christ, as it were shut up in bonds and in prison,) it sends men to the contemplation of the Gospel, that unbelief might see the truth of its words established by deeds. AMBROSE. And perhaps the two disciples sent are the two people; those of the Jews, and those of the Gentiles who believed.

Greg. Hom. in Ev. vi. 1.

1 Cor. 1, 23.

7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

Chrys. Hom. xxxvii.

CHRYS. Sufficient had been now done for John's disciples; they returned certified concerning Christ by the wonderful works which they had seen. But it behoved that the multitude also should be corrected, which had conceived many things amiss from the question of John's disciples, not knowing the purpose of John in sending them. They might say, He who bare such witness to Christ, is now of another mind, and doubts whether this be He. Doth he this because he hath jealousy against Jesus? Has the prison taken away his courage? Or spake he before but empty and untrue words? HILARY. Therefore that this might not lead them to think of John as though he were offended concerning Christ, it continues, *When they had gone away, Jesus began to speak to the multitudes concerning John.* CHRYS. *As they departed,* that He should not seem to speak flattery of the man; and in correcting the error of the multitude, He does not openly expose their secret suspicions, but by framing His words against what was in their hearts, He shews that He knows hidden things. But He said not as to the Jews, *Why think ye evil in your hearts?* though indeed it was evil that they had thought; yet it proceeded not from wickedness, but from ignorance; therefore He spake not to them harshly, but answered for John, shewing that he had not fallen from his former opinion. This He teaches them, not by His word only, but by their

own witness, the witness of their own actions, as well as their own words. *What went ye out into the wilderness to see?* As much as to say, Why did ye leave the towns and go out into the wilderness? So great multitudes would not have gone with such haste into the desert, if they had not thought that they should see one great, and wonderful, one more stable than the rock. PSEUDO-CHRYS. They had not gone out at this time into the desert to see John, for he was not now in the desert, but in prison; but He speaks of the past time while John was yet in the desert, and the people flocked to him. CHRYS. And note that making no mention of any other fault, He clears John of fickleness, which the multitude had suspected him of, saying, *A reed shaken by the wind?* GREG. This He proposes, not to assert, but to deny. For if but a breath of air touch a reed, it bends it one way or other; a type of the carnal mind, which leans to either side, according as the breath of praise or detraction reaches it. A reed shaken by the wind John was not, for no variety of circumstance bent him from his uprightness. The Lord's meaning then is, JEROME. Was it for this ye went out into the desert, to see a man like unto a reed, and carried about by every wind, so that in lightness of mind he doubts concerning Him whom once he preached? Or it may be he is roused against Me by the sting of envy, and he seeks empty honour by his preaching, that he may thereof make gain. Why should he covet wealth? that he may have dainty fare? But his food is locusts and wild honey. That he may wear soft raiment? But his clothing is camel's hair. This is that He adds, *But what went ye out for to see? A man clothed in soft raiment?* CHRYS. Otherwise; That John is not as a waving reed, yourselves have shewn by going out unto the desert to him. Nor can any say that John was once firm, but has since become wilful and wavering; for as some are prone to anger by natural disposition, others become so by long weakness and indulgence, so in inconstancy, some are by nature inconstant, some become so by yielding to their own humour and self-indulgence. But John was neither inconstant by natural disposition; this he means by saying, *What went ye out for to see, a reed shaken by the wind?* Neither had he corrupted an excellent nature by

Pseudo-Chrys. in loc.

Greg Hom. in Ev. vi. 2.

self-indulgence, for that he had not served the flesh is shewn by his raiment, his abode in the desert, his prison. Had he sought soft raiment, he would not have dwelt in the desert, but in kings' houses; *Lo they that are clothed in soft raiment, are in kings' houses.* JEROME. This teaches that an austere life and strict preaching ought to shun kings' courts and the palaces of the rich and luxurious. GREG. Let no one suppose that there is nothing sinful in luxury and rich dress; if pursuit of such things had been blameless, the Lord would not have thus commended John for the coarseness of his raiment, nor would Peter have checked the desire of fine clothes in women as he does, *Not in costly raiment.* AUG. In all such things we blame not the use of the things, but the lust of those that use them. For whoever uses the good things in his reach more sparingly than are the habits of those with whom he lives, is either temperate or superstitious. Whoever again uses them in a measure exceeding the practice of the good among whom he lives, either has some[1] meaning therein, or else is dissolute. CHRYS. Having described his habits of life from his dwelling-place, his dress, and the concourse of men to hear him, He now brings in that he is also a prophet, *But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.* GREG. The office of a prophet is to foretel things to come, not to shew them present. John therefore is more than a prophet, because Him whom he had foretold by going before Him, the same he shewed as present by pointing Him out. JEROME. In this he is also greater than the other prophets, that to his prophetic privilege is added the reward of the Baptist that he should baptize his Lord. CHRYS. Then He shews in what respect he is greater, saying, *This is he of whom it is written, Behold, I send My angel before Thy face.* JEROME. To add to this great worthiness of John, He brings a passage from Malachias, in which he is spoken of as an Angel. We must suppose that John is here called an angel, not as partaking the Angelic nature, but from the dignity of his office as a forerunner of the Lord. GREG. For the Greek word Angel is in Latin Nuntius, 'a messenger.' He therefore who came to bear a heavenly message is rightly called an Angel, that

Greg. Hom. in Ev. vi. 3.

1 Pet. 3, 3.

Aug. Doctr. Christ. i.i. 12.

[1] aliquid significat

Greg. Hom. in Ev. vi. 5.

Mal. 3, 1.

Greg. ubi sup.

he may preserve in his title the dignity which he performs in his office. CHRYS. He shews wherein it is that John is greater than the Prophets, namely, in that he is nigh unto Christ, as He says, *I send before Thy face*, that is, near Thee, as those that walk next to the king's chariot are more illustrious than others, so likewise is John because of his nearness to Christ. PSEUDO-CHRYS. Also the other Prophets were sent to announce Christ's coming, but John to prepare His way, as it follows, *who shall make ready Thy way before Thee;* GLOSS. That is, shall open the hearts of Thy hearers by preaching repentance and baptizing. JEROME. Mystically; The desert is that which is deserted of the Holy Spirit, where there is no habitation of God; in the reed is signified a man who in outward show lives a pious life, but lacks all real fruit within himself, fair outside, within hollow, moved with every breath of wind, that is, with every impulse of unclean spirits, having no firmness to remain still, devoid of the marrow of the soul; by the garment wherewith his body is clothed is his mind shewn, that it is lost in luxury and self-indulgence. The kings are the fallen angels; they are they who are powerful in this life, and the lords of this world. Thus, *They that are clothed in soft raiment are in kings' houses;* that is, those whose bodies are enervated and destroyed by luxury, it is clear are possessed by dæmons. GREG. Also John was not *clothed in soft raiment*, that is, he did not encourage sinners in their sinful life by speaking smooth things, but rebuked them with sharpness and rigour, saying, *Generation of vipers, &c.*

Gloss. interlin.

Greg. ubi sup.

Mat. 3, 7.

11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

CHRYS. Having first delivered the Prophet's testimony in praise of John, He rested not there, but added His own decision respecting him, saying, *Among them that are born of women there has not arisen a greater than John the Baptist.* RABAN. As much as to say; What need to recount

one by one the praises of John the Baptist; *I say verily unto you, Among them that are born of women, &c.* He says women, not virgins. If the same word 'mulier,' which denotes a married person, is any where in the Gospels applied to Mary, it should be known that the translator has

John 19, 26.

there used 'mulier' for 'femina;' as in that, *Woman, behold thy son!* JEROME. He is then set before all those that are born in wedlock, and not before Him who was born of the Virgin and the Holy Spirit; yet these words, *there has not arisen a greater than John the Baptist*, do not imply that John is to be set above the Prophets and Patriarchs and all others, but only makes him equal to the rest; for it does not follow that because others are not greater than him, that therefore he is greater than others. PSEUDO-CHRYS. But seeing that righteousness has so great deepness that none can be perfect therein but God only, I suppose that all the saints tried by the keenness of the divine judgment, rank in a fixed order, some lower, some before other. Whence we understand that He that hath none greater than Himself, is greater than all. CHRYS. That the abundance of this praise might not beget a wrong inclination in the Jews to set John above Christ, He corrects this, saying, *He that is least in the kingdom of heaven is greater than he.*

Aug. cont. Adv. Leg. et Proph. ii. 5.

AUG. The heretic[1] argues from this verse to prove, that since John did not belong to the kingdom of heaven, therefore much less did the other Prophets of that people, than whom John is greater. But these words of the Lord may be understood in two ways. Either the kingdom of heaven is something which we have not yet received, that, namely, of which He speaks,

Mat. 25, 34.

Come, ye blessed of My Father, receive the kingdom, because they in it are Angels, therefore the least among them is greater than a righteous man who has a corruptible body. Or if we must understand the kingdom of heaven of the Church, whose children are all the righteous men from the beginning of the world until now, then the Lord speaks this of Himself, who was after John in the time of His birth, but greater in respect of His divine nature and supreme power. According then to the first interpretation it will be pointed, *He who is least in the kingdom of heaven, is greater than he;* according to the second, *He who is less*

[1] Manichee or Marcionite.

than he, is in the kingdom of heaven greater than he. CHRYS. The kingdom of heaven, that is, in the spiritual world, and all relating thereto. But some say that Christ spoke this of the Apostles. JEROME. We understand it simply, that every saint who is already with the Lord is greater than he who yet stands in the battle; for it is one thing to have gained the crown of victory, another to be yet fighting in the field.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye will receive it, this is Elias, which was for to come.

15. He that hath ears to hear, let him hear.

GLOSS. That what He had last said should not lead any Gloss. to suppose that John was an alien from the kingdom of non occ. heaven, He corrects this by adding, *From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.* GREG. By the kingdom of heaven is meant the heavenly throne, whither when sinners defiled with any evil deed return in penitence, and amend themselves, they enter as sinners into the place of another, and take by violence the kingdom of heaven. (Greg. Hom. in Ev. xx. 14.) JEROME. Because John the Baptist was the first who preached repentance to the people, saying, *Repent ye, for the kingdom of heaven is at hand:* rightly therefore from that day forth it may be said, that *the kingdom of heaven suffereth violence, and the violent take it by force.* For great indeed is the violence, when we who are born of earth, seek an abode in heaven, and obtain by excellence what we have not by nature. HILARY. Otherwise; the Lord bade His Apostles go *to the lost sheep of Israel,* but all their preaching conveyed profit to the publicans and sinners. Therefore *the kingdom suffers violence, and the violent take it by force,* for the glory of Israel, due to the Fathers, foretold by

the Prophets, offered by Christ, is entered and held by force by the might of the Gentiles. CHRYS. Or; All who come thereto with haste take by force the kingdom of God through the faith of Christ; whence He says, *from the days of John until now,* and thus He brings them in haste to His faith, and at the same time adds support to those things which had been spoken by John. For if all things were fulfilled until John, then is Jesus He that should come; wherefore He adds, *All the Prophets and the Law prophesied until John.* JEROME. Not that He cuts off all Prophets after John; for we read in the Acts of the Apostles that Agabus prophesied, and also four virgins daughters of Philip; but He means that the Law and the Prophets whom we have written, whatever they have prophesied, they have prophesied of the Lord. That He says, *Prophesied until John,* shews that this was now the time of Christ's coming; and that whom they had foretold should come, Him John shewed to be already come. CHRYS. Then He adds another token of him, saying, *And if ye will receive it, this is Elias who was to come.* The
Mal. 4, 5. Lord speaks in Malachias, *I will send you Elias the Tishbite;* and of the same again, *Behold, I send My messenger before Thy face.* JEROME. John then is said to be Elias, not according to the foolish philosophers, and certain heretics who bring forward their metempsychosis, or passing of the soul from one body to another; but because (as it is in another passage of the Gospel) he came in the spirit and power of Elias, and had the same grace and measure of the Holy Spirit. But in austerity of life, and fortitude of spirit, Elias and John were alike; they both dwelt in the desert, both were girded with a girdle of skins; because he reproved Ahab and Jezebel for their wickedness, Elias was compelled to fly; because he condemned the unlawful union of Herod and Herodias, John is beheaded. CHRYS. *If ye will receive it,* shewing their freedom, and requiring of them a willing mind. John the Baptist is Elias, and Elias is John, because both were forerunners of Christ. JEROME. That He says, *This is Elias,* is figurative, and needs to be explained, as what follows, shews; *He that hath ears to hear, let him hear.* REMIG. As much as to say, Whoso has ears of the heart to hear, that is, to understand, let him understand;

for He did not say that John was Elias in person, but in the Spirit.

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners. But wisdom is justified of her children.

Hilary. The whole of this speech is a reproach of unbelief, and arises out of the foregoing complaint; that the stiff-necked people had not learned by two different modes of teaching. Chrys. Whence He puts this question, shewing that nothing had been omitted that ought to be done for their salvation, saying, *To whom shall I liken this generation?* Gloss. By *this generation* He means the Jews together with Himself and John. As though He had said; John is thus great; but ye would believe neither him nor Me, and therefore to whom shall I liken you? Remig. And straightway He answers Himself, saying, *It is like unto children sitting in the market-place, crying unto their fellows, and saying, We have played music to you, and ye have not danced; we have mourned, and ye have not lamented.* Hilary. By the *children* are meant the Prophets, who preached as children in singleness of meaning, and in the midst of the synagogue, that is *in the market-place,* reprove them, that when they played to those to whom they had devoted the service of their body, they had not obeyed their words, as the movements of the dancers are regulated by the measures of the music. For the Prophets invited them to make confession by song to God, as it is contained in the song of

Gloss. ap. Anselm.

Moses, of Isaiah, or of David. JEROME. They say therefore, *We have played music to you, and ye have not danced;* i. e. We have called on you to work good works to our songs, and ye would not. We have lamented and called you to repentance, and this ye would not, rejecting both preaching, as well of exhortation to virtue, as of repentance for sin. REMIG. What is that He says, *To their fellows?* Were the unbelieving Jews then fellows of the Prophets? He speaks thus only because they were sprung of one stock. JEROME.
Is. 8, 18. The children are they of whom Isaiah speaks, *Behold I, and the children whom the Lord has given me.* These children then sit in the market-place, where are many things for sale, and say, CHRYS. *We have played music to you, and ye have not danced;* that is, I have shewed you an unrestricted life, and ye are not convinced; *We have mourned unto you, and ye have not lamented;* that is, John lived a hard life, and ye heeded him not. Yet does not he speak one thing, and I another, but both speak the same thing, because both have one and the same object. *For John came neither eating nor drinking, and they say, He hath a dæmon. The Son of man*
Aug. cont. Faust. xvi. 31. *came &c.* AUG. I would that the Manichæans would tell me what Christ ate and drank, who here speaks of Himself as eating and drinking in comparison of John, who did neither. Not indeed that John drank nothing at all, but that he drank neither wine nor strong drink—but water only. Not that he dispensed altogether with food, but that he ate only locusts and wild honey. Whence then is it said of him that he came neither eating nor drinking, except that he used not that food which the Jews used? Unless therefore the Lord had used this food, He would not have been said to have been, in comparison of John, *eating and drinking.* It would be strange that he who ate locusts and honey, should be said to come *neither eating nor drinking,* and that he who ate only bread and herbs, should be said to come eating and drinking. CHRYS. He says therefore, *Jesus came,* as much as to say, I and John came opposite ways, to do the same thing; as two hunters chasing the same animal from opposite sides, so that it might fall into the hands of one of them. But all mankind admire fasting and severity of life; and for this reason it was ordained from his infancy that John should

be so brought up, that the things that he should say should receive credit. The Lord also walked in this way when He fasted forty days; but He had other means of teaching men to have confidence in Him; for it was a much greater thing that John who had walked in this way should bear witness to Him, than that He Himself should walk in that way. Again, John had nothing to shew besides his life, and his righteousness; whereas Christ had also the witness of His miracles. Leaving therefore to John the representation of fasting, He Himself walked in a contrary way, entering to the table of the publicans, and eating and drinking with them. JEROME. If fasting then pleases you, why were you not satisfied with John? If fulness, why not with the Son of man? Yet one of these ye said had a dæmon, the other ye called a gluttonous man, and drunkard. CHRYS. What excuse then shall be given for them? Therefore He adds, *And wisdom is justified of her children;* that is, though ye were not convinced, yet have ye nothing whereof to accuse Me, as also of the Father the Prophet speaks, *That Thou mightest be justified in Thy sayings.* Ps. 51, 4
For though nought be effected in you by that goodness which is extended to you, yet He fulfils all His part that you may not have the shadow of excuse for your ungrateful doubt. JEROME. *Wisdom is justified of her children,* i. e. The dispensation or doctrine of God, or Christ Himself who is the power and wisdom of God, is proved by the Apostles, who are His children, to have done righteously. HILARY. He is wisdom itself not by His acts, but by His nature. Many indeed evade that saying of the Apostle's, *Christ* 1 Cor. 1, 24.
is the wisdom and power of God, by saying, that truly e. g. Paul of Samosata, &c.
in creating Him of a Virgin the Wisdom and Power of God were shewn mightily. Therefore that this might not be so explained, He calls Himself the Wisdom of God, shewing that it was verily He, and not the deeds relating to Him, of whom this was meant. For the power itself, and the effect of that power, are not the same thing; the efficient is known from the act. AUG. Or, *Wisdom is justified of* Aug. Quæst. Ev. ii. 11.
her children, because the holy Apostles understood that the kingdom of God was not in meat and drink, but in patient enduring; such persons neither does abundance lift up, nor want cast down, but as Paul spoke, *I know how to abound,* Phil. 4, 12.

and to suffer want. JEROME. Some copies read, *Wisdom is justified of her works,* for wisdom does not seek the witness of words, but of works. CHRYS. You should not be surprised at His using trite instances, such as that respecting the children; for He spoke to the weakness of His hearers; as Ezekiel spoke many things adapted to the Jews, but unworthy of the greatness of God. HILARY. Mystically; Neither did the preaching of John bend the Jews, to whom the law seemed burdensome in prescribing meats and drinks, difficult and grievous, having in it sin which He calls having a dæmon—for from the difficulty of keeping it they must sin under the Law. Nor again did the preaching of the Gospel with freedom of life in Christ please them—by which the hardships and burdens of the Law were remitted, and publicans and sinners only believed in it. Thus, then, so many and so great warnings of all kinds having been offered them in vain, they are neither justified by the Law, and they are cast off from grace; *Wisdom,* therefore, *is justified of her children,* by those, that is, who seize the kingdom of heaven by the justification of faith, confessing the work of wisdom to be just, that it has transferred its gift from the rebellious to the faithful.

20. Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which had been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

GLOSS. Thus far He had brought His accusation against the Jews in common; now against certain towns by name, in which He had specially preached, and yet they would not be converted; whence it is said, *Then began He to upbraid the cities in which most of His mighty works were done, because they had not repented.* JEROME. His upbraiding of the towns of Corozaim, Bethsaida, and Capharnaum, is set forth in this chapter, because He therefore upbraided them, because after He had done such mighty works and wonders in them they had not done penitence. Whence He adds, *Wo for thee, Corozaim! wo for thee, Bethsaida!* CHRYS. That you should not say that they were by nature evil, He names Bethsaida, a town from which the Apostles had come; namely, Philip, and two pair of the chief of the Apostles, Peter and Andrew, James and John. JEROME. In this word Wo, these towns of Galilee are mourned for by the Saviour, that after so many signs and mighty works they had not done penitence. RABAN. Corozaim, which is interpreted 'my mystery,' and Bethsaida, 'the house of fruits,' or, 'the house of hunters,' are towns of Galilee situated on the shore of the sea of Galilee. The Lord therefore mourns for towns which once had the mystery of God, and which ought to have brought forth the fruit of virtues, and into which spiritual hunters had been sent. JEROME. And to these are preferred Tyre and Sidon, cities given up to idolatry and vices; *For if the mighty works which have been done in you had been done in Tyre and Sidon, they would have long ago done penitence in sackcloth and ashes.* GREG. In *sackcloth* is the roughness which denotes the pricking of the conscience for sin, *ashes* denote the dust of the dead; and both are wont to be employed in penitence, that the pricking of the sackcloth may remind us of our sins, and the dust of the ash may cause us to reflect what we have become by judgment. RABAN. Tyre and Sidon are cities of Phœnicia. Tyre is interpreted 'narrowness,' and Sidon 'hunting;' and denote the Gentiles

Gloss. ap. Anselm.

Greg. Mor. xxxv. 6.

whom the Devil as a hunter drives into the straits of sin; but Jesus the Saviour sets them free by the Gospel. JEROME. We ask where it is written that the Lord did wonders in Corozaim and Bethsaida? We read above,
ch. 9, 35. *And He went about the towns and villages, healing all sicknesses, &c.;* among the rest, therefore, we may suppose
Aug. de Don. Pers. 9. that He wrought signs in Corozaim and Bethsaida. AUG. It is not then true that His Gospel was not preached in those times and places, in which He foreknew that all would be such, as were many in His actual presence, who would not even believe on Him when He raised men from the dead. For the Lord Himself bears witness that they of Tyre and Sidon would have done penitence in great humility, had the wonders of the Divine power been done in them. Moreover, if the dead are judged according to those deeds which they would have done had they lived, then because these would have believed had the Gospel been preached to them with so great miracles, surely they should not be punished at all, and yet in the day of judgment they shall be punished; for it follows, *But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.* Those then shall be punished with more, these with less severity. JEROME. This is because Tyre and Sidon had trodden under foot the law of nature only, but these towns after they had transgressed the natural and the written Law, also made light of those wonders which had been wrought among them. RABAN. We at this day see the words of the Saviour fulfilled; Corozaim and Bethsaida would not believe when the Lord came to them in person; but Tyre and Sidon have afterwards believed on the preaching of the Apostles. REMIG. Capharnaum was the metropolis of Galilee, and a noted town of that province, and therefore the Lord mentions it particularly, saying, *And thou, Capharnaum, shalt thou indeed be exalted to heaven? Thou shalt go down even to hell.* JEROME. In other copies we find, *And thou, Capharnaum, that art exalted to heaven, shalt be brought down to hell;* and it may be understood in two different ways. Either, thou shalt go down to hell because thou hast proudly resisted my preaching; or, thou that hast been exalted to heaven by en-

tertaining Me, and having My mighty wonders done in thee, shalt be visited with the heavier punishment, because thou wouldest not believe even these. REMIG. And they have made the sins not of Sodom only and Gomorrah, but of Tyre and Sidon light in comparison, and therefore it follows, *For if the mighty works which have been done in thee had been done in Sodom, it would perhaps have remained unto this day.* CHRYS. This makes the accusation heavier, for it is a proof of extreme wickedness, that they are worse, not only than any then living, but than the wickedest of all past time. JEROME. In Capharnaum, which is interpreted 'the most fair town,' Jerusalem is condemned, to which it is said by Ezekiel, *Sodom is justified by thee.* REMIG. The Lord, who knows all things, here uses a word expressing uncertainty—*perhaps*, to shew that freedom of choice is left to men. *But I say unto you, It shall be easier for the land of Sodom in the day of judgment than for you.* And be it known, that in speaking of the city or country, the Lord does not chide with the buildings and walls, but with the men that inhabit there, by the figure metonymy, putting the thing containing for the thing contained. The words, *It shall be easier in the day of judgment*, clearly prove that there are divers punishments in hell, as there are divers mansions in the kingdom of heaven. JEROME. The careful reader will hesitate here; If Tyre and Sidon could have done penitence at the preaching of the Saviour, and His miracles, they are not in fault that they believed not; the sin is his who would not preach to bring them to penitence. To this there is a ready answer, that we know not God's judgments, and are ignorant of the sacraments of His peculiar dispensations. It was determined by the Lord not to pass the borders of Judæa, that He might not give the Pharisees and Priests a just occasion of persecuting Him, as also He gave commandment to the Apostles, *Go not into the way of the Gentiles.* Corozaim and Bethsaida are condemned because they would not believe, though Christ Himself was among them —Tyre and Sidon are justified, because they believed His Apostles. You should not enquire into times when you see the salvation of those that believe. REMIG. We may also answer in another way. There were many in Corozaim and

Ezek. 16, 52.

Bethsaida who would believe, and many in Tyre and Sidon who would not believe, and therefore were not worthy of the Gospel. The Lord therefore preached to the dwellers in Corozaim and Bethsaida, that they who were to believe, might be able; and preached not in Tyre and Sidon, lest perhaps they who were not to believe, being made worse by contempt of the Gospel, should be punished more heavily.

Aug. de Don. Pers. 10. AUG. A certain Catholic disputant of some note expounded this place of the Gospel in the following way; That the Lord foreknew that they of Tyre and Sidon would fall from the faith after they had believed the miracles done among them; and that therefore in mercy He did not His miracles there, because they would have incurred the heavier penalty had they lapsed from the faith after having held it, than if they had never held it at all. Or otherwise; The Lord surely foreknew His mercies with which He deigns to deliver us. And this is the predestination of the saints, namely, the foreknowledge and making ready the mercies of God, by which they are most certainly saved, whosoever are saved. The rest are left to the just judgment of God in the general body of the condemned, where they of Tyre and Sidon are left, who might have believed had they seen Christ's many miracles; but since it was not given them that they should believe, therefore that through which they might have believed was also withheld. From which it appears, that there are certain who have in their dispositions by nature a divine gift of understanding by which they would be moved to faith, if they should either hear words or see signs adapted to their minds. But if they be not by the high sentence of God set apart from the mass of perdition through the predestination of grace, then neither words nor works are set before them by God, which yet, could they have seen or heard them, would have stirred them to believe. In this general mass of perdition are the Jews also left, who could not believe so great and manifest wonders wrought before their eyes. And the cause wherefore they could not believe, the Gospel hath not hidden, speaking thus; *Though He did so great miracles before them, yet could they not believe, as Esaias said, I have blinded their eyes, and hardened their heart.* Not in this

John 12, 37.

way then were the eyes of they of Tyre and Sidon blinded, or their heart hardened, for they would have believed had they seen such wonders as these saw. But it profited those not that they could have believed, for that they were not predestinated; neither would it have been any hindrance to these that they had not power to believe, had they been so predestined that God should have enlightened their blindness, and taken away the heart of stone from within them. Id. Luke also gives this as spoken in continuation of some other of the Lord's discourses; from which it appears that he has rather followed the actual order of events; Matthew to have followed his recollection. Or the words of Matthew, *Then began He to upbraid the towns,* must be taken, as some think, as expressing some particular time by the word *then,* but not referring generally to that time in which the many other things here told were done and said. Whoever, therefore, thinks thus must suppose that this was spoken twice. And when we find in the same Evangelist some things spoken by the Lord at two different times—like that in Luke concerning the not taking a scrip for their journey,—what wonder is it if any thing else, which was twice spoken, is found once severally in two several Gospels in the actual connexion in which it was spoken, which connexion is different, because they are two different occasions on which it is related to have been spoken?

Aug. de Cons. Ev. ii. 32.

25. At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in Thy sight.

Gloss. Because the Lord knew that many would doubt respecting the foregoing matter, namely, that the Jews would not receive Christ whom the Gentile world has so willingly received, He here makes answer to their thoughts; *And Jesus answered and said, I confess unto Thee, Father,*

Gloss. non occ.

Gloss. ord. *Lord of heaven and earth.* GLOSS. That is, Who makest of heaven, or leavest in earthliness, whom Thou wilt. Or literally, Aug. Serm. 67. 1. AUG. If Christ, from whom all sin is far, said, *I confess,* confession is not proper for the sinner only, but sometimes also for him that gives thanks. We may confess either by praising God, or by accusing ourselves. When He said, *I confess unto Thee,* it is, I praise Thee, not I accuse Myself. JEROME. Let those hear who falsely argue, that the Saviour was not born but created, how He calls His Father *Lord of heaven and earth.* For if He be a creature, and the creature can call its Maker Father, it was surely foolish here to address Him as Lord of heaven and earth, and not of Him (Christ) likewise. He gives thanks that His coming has opened to the Apostles sacraments, which the Scribes and Pharisees knew not, who seemed to themselves wise, and understanding in their own eyes; *That Thou hast hid these things from the wise and understanding, and hast revealed them unto babes.* Aug. Serm. 67. 5. AUG. That the wise and understanding are to be taken as the proud, Himself opens to us when He says, *and hast revealed them unto babes;* for who are *babes* but the humble? Greg. Mor. xxvii. 13. GREG. He says not 'to the foolish,' but *to babes,* shewing that He condemns pride, not understanding. Chrys. Hom. xxxviii. CHRYS. Or when He says, *The wise,* He does not speak of true wisdom, but of that which the Scribes and Pharisees seem to have by their speech. Wherefore He said not, 'And hast revealed them to the foolish,' but, *to babes,* that is, uneducated, or simple; teaching us in all things to keep ourselves from pride, and to seek humility. HILARY. The hidden things of heavenly words and their power are hid from the wise, and revealed to the babes; babes, that is, in malice, not in understanding; hid from the wise because of their presumption of their own wisdom, not because of their wisdom. CHRYS. That it is revealed to the one is matter of joy, that it is hid from the other not of joy, but of sorrow; He does not therefore joy on this account, but He joys that these have known what the wise have not known. HILARY. The justice of this the Lord confirms by the sentence of the Father's will, that they who disdain to be made babes in God, should become fools in their own wisdom; and therefore He adds, *Even so, Father: for so it*

seemed good before Thee. GREG. In which words we have Greg.
a lesson of humility, that we should not rashly presume to Mor. xxv. 14.
discuss the counsels of heaven concerning the calling of some, and the rejection of others; shewing that that cannot be unrighteous which is willed by Him that is righteous. JEROME. In these words moreover He speaks to the Father with the desire of one petitioning, that His mercy begun in the Apostles might be completed in them. CHRYS. These things which the Lord spoke to His disciples, made them more zealous. As afterwards they thought great things of themselves, because they cast out dæmons, therefore He here reproves them; for what they had, was by revelation, not by their own efforts. The Scribes who esteemed themselves wise and understanding were excluded because of their pride, and therefore He says, Since on this account the mysteries of God were hid from them, fear ye, and abide as babes, for this it is that has made you partakers in the revelation. But as when Paul says, *God gave them over to* Rom.
a reprobate mind, he does not mean that God did this, but 1, 28.
they who gave Him cause, so here, *Thou hast hid these things from the wise and understanding.* And wherefore were they hid from them? Hear Paul speaking, *Seeking* Rom.
to set up their own righteousness, they were not subject to 10, 3.
the righteousness of God.

27. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

CHRYS. Because He had said, *I confess unto Thee, Father, because Thou hast hid these things from the wise,* that you should not suppose that He thus thanks the Father as though He Himself was excluded from this power, He adds, *All things are committed to Me by My Father.* Hearing the words *are committed,* do not admit suspicion of any thing human, for He uses this word that you may not think there be two gods unbegotten. For at the time that He was begotten He was Lord of all. JEROME. For if we conceive of

this thing according to our weakness, when he who receives begins to have, he who gives begins to be without. Or when He says, *All things are committed to Him,* He may mean, not the heaven and earth and the elements, and the rest of the things which He created and made, but those who through the Son have access to the Father. HILARY. Or that we may not think that there is anything less in Him than in God, therefore He says this. AUG. For if He has aught less in His power than the Father has, then all that the Father has, are not His; for by begetting Him the Father gave power to the Son, as by begetting Him He gave all things which He has in His substance to Him whom He begot of His substance. HILARY. And also in the mutual knowledge between the Father and the Son, He teaches us that there is nothing in the Son beyond what was in the Father; for it follows, *And none knoweth the Son but the Father, nor does any man know the Father but the Son.* CHRYS. By this that He only knows the Father, He shews covertly that He is of one substance with the Father. As though He had said, What wonder if I be Lord of all, when I have somewhat yet greater, namely to know the Father and to be of the same substance with Him? HILARY. For this mutual knowledge proclaims that They are of one substance, since He that should know the Son, should know the Father also in the Son, since all things were delivered to Him by the Father. CHRYS. When He says, *Neither does any know the Father but the Son,* He does not mean that all men are altogether ignorant of Him; but that none knows Him with that knowledge wherewith He knows Him; which may also be said of the Son. For it is not said of some unknown God as Marcion declares. AUG. And because their substance is inseparable, it is enough sometimes to name the Father, sometimes the Son; nor is it possible to separate from either His Spirit, who is especially called the Spirit of truth. JEROME. Let the heretic Eunomius therefore blush hereat who claims to himself such a knowledge of the Father and the Son, as they have one of another[a]. But

Aug. cont. Maximin. ii. 12.

i. e. who was not the Creator.

Aug. de Trin. i. 8.

[a] Eunomius, the chief of the Anomœan branch of the Arians, taught that there was no mystery about the Divine nature. He is opposed by St. Basil, and by St. Chrysostom in his Homilies on 'the incomprehensible nature of God.'

if he argues from what follows, and props up his madness by that, *And he to whom the Son will reveal Him,* it is one thing to know what you know by equality with God, another to know it by His vouchsafing to reveal it. Aug. The Father is revealed by the Son, that is, by His Word. For if the temporal and transitory word which we utter both shews itself, and what we wish to convey, how much more the Word of God by which all things were made, which so shews the Father as He is Father, because itself is the same and in the same manner as the Father. Id. When He said, *None knoweth the Son but the Father,* He did not add, And he to whom the Father will reveal the Son. But when He said, *None knoweth the Father but the Son,* He added, *And he to whom the Son will reveal Him.* But this must not be so understood as though the Son could be known by none but by the Father only; while the Father may be known not only by the Son, but also by those to whom the Son shall reveal Him. But it is rather expressed thus, that we may understand that both the Father and the Son Himself are revealed by the Son, inasmuch as He is the light of our mind; and what is afterwards added, *And he to whom the Son will reveal,* is to be understood as spoken of the Son as well as the Father, and to refer to the whole of what had been said. For the Father declares Himself by His Word, but the Word declares not only that which is intended to be declared by it, but in declaring this declares itself. Chrys. If then He reveals the Father, He reveals Himself also. But the one He omits as a thing manifest, but mentions the other because there might be a doubt concerning it. Herein also He instructs us that He is so one with the Father, that it is not possible for any to come to the Father, but through the Son. For this had above all things given offence, that He seemed to be against God, and therefore He strove by all means to overthrow this notion.

Aug. de Trin. vii.3.

Aug. Quæst. Ev. i. 1.

28. Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

29. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For My yoke is easy, and My burden is light.

CHRYS. By what He had said, He brought His disciples to have a desire towards Him, shewing them His unspeakable excellence; and now He invites them to Him, saying,
Aug. Serm. 69. 1. *Come unto Me, all ye that labour and are heavy laden.* AUG. Whence do we all thus labour, but that we are mortal men, bearing vessels of clay which cause us much difficulty. But if the vessels of flesh are straitened, the regions of love will be enlarged. To what end then does He say, *Come unto Me, all ye that labour,* but that ye should not labour? HILARY. He calls to Him those that were labouring under the hardships of the Law, and those who are burdened with the sins of this world. JEROME. That the burden of sin is heavy
Zech. 5, 7. the Prophet Zachariah bears witness, saying, that wickedness sitteth upon a talent of lead. And the Psalmist fills
Ps. 38, 4. it up, *My iniquities are grown heavy upon me.* GREG. For
Greg. Mor. xxx. 15. a cruel yoke and hard weight of servitude it is to be subject to the things of time, to be ambitious of the things of earth, to cling to falling things, to seek to stand in things that stand not, to desire things that pass away, but to be unwilling to pass away with them. For while all things fly away against our wish, those things which had first harassed the mind in desire of gaining them, now oppress it with fear of losing them. CHRYS. He said not, Come ye, this man and that man, but All whosoever are in trouble, in sorrow, or in sin, not that I may exact punishment of you, but that I may remit your sins. Come ye, not that I have need of your glory, but that I seek your salvation. *And I will refresh you;* not, I will save you, only; but that is much greater, *I will refresh you,* that is, I will set you in all quiet-
Raban. non occ. ness. RABAN. I will not only take from you your burden, but will satisfy you with inward refreshment. REMIG. *Come,* He says, not with the feet, but with the life, not in the body, but in faith. For that is a spiritual approach by which any man approaches God; and therefore it follows, *Take My yoke upon you.* RABAN. The yoke of Christ is Christ's Gospel, which joins and yokes together Jews and Gentiles in the unity of the faith. This we are commanded to take upon us, that is, to have in honour; lest perchance setting it beneath

us, that is wrongly despising it, we should trample upon it with the miry feet of unholiness; wherefore He adds, *Learn of Me.* AUG. Not to create a world, or to do miracles in that world; but *that I am meek and lowly in heart.* Wouldest thou be great? Begin with the least. Wouldest thou build up a mighty fabric of greatness? First think of the foundation of humility; for the mightier building any seeks to raise, the deeper let him dig for his foundation. Whither is the summit of our building to rise? To the sight of God. RABAN. We must learn then from our Saviour to be meek in temper, and lowly in mind; let us hurt none, let us despise none, and the virtues which we have shewn in deed let us retain in our heart. CHRYS. And therefore in beginning the Divine Law He begins with humility, and sets before us a great reward, saying, *And ye shall find rest for your souls.* This is the highest reward, you shall not only be made useful to others, but shall make yourself to have peace; and He gives you the promise of it before it comes, but when it is come, you shall rejoice in perpetual rest. And that they might not be afraid because He had spoken of a burden, therefore He adds, *For My yoke is pleasant, and My burden light.* HILARY. He holds forth the inducements of a pleasant yoke, and a light burden, that to them that believe He may afford the knowledge of that good which He alone knoweth in the Father. GREG. What burden is it to put upon the neck of our mind that He bids us shun all desire that disturbs, and turn from the toilsome paths of this world? HILARY. And what is more pleasant than that yoke, what lighter than that burden? To be made better, to abstain from wickedness, to choose the good, and refuse the evil, to love all men, to hate none, to gain eternal things, not to be taken with things present, to be unwilling to do that to another which yourself would be pained to suffer. RABAN. But how is Christ's yoke pleasant, seeing it was said above, *Narrow is the way which leadeth unto life?* That which is entered upon by a narrow entrance is in process of time made broad by the unspeakable sweetness of love. AUG. So then they who with unfearing neck have submitted to the yoke of the Lord endure such hardships and dangers, that they seem to be called not from labour to rest, but from rest

Aug. Serm. 69. 1.

Greg. Mor. iv. 33.

Mat. 7, 14.

Aug. Serm. 70. 1.

to labour. But the Holy Spirit was there who, as the outward man decayed, renewed the inward man day by day, and giving a foretaste of spiritual rest in the rich pleasures of God in the hope of blessedness to come, smoothed all that seemed rough, lightened all that was heavy. Men suffer amputations and burnings, that at the price of sharper pain they may be delivered from torments less but more lasting, as boils or swellings. What storms and dangers will not merchants undergo that they may acquire perishing riches? Even those who love not riches endure the same hardships; but those that love them endure the same, but to them they are not hardships. For love makes right easy, and almost nought all things however dreadful and monstrous. How much more easily then does love do that for true happiness, which avarice does for misery as far as it can? JEROME. And how is the Gospel lighter than the Law, seeing in the Law murder and adultery, but under the Gospel anger and concupiscence also, are punished? Because by the Law many things are commanded which the Apostle fully teaches us cannot be fulfilled; by the Law works are required, by the Gospel the will is sought for, which even if it goes not into act, yet does not lose its reward. The Gospel commands what we can do, as that we lust not; this is in our own power; the Law punishes not the will but the act, as adultery. Suppose a virgin to have been violated in time of persecution; as here was not the will she is held as a virgin under the Gospel; under the Law she is cast out as defiled.

CHAP. XII.

1. At that time Jesus went on the sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the sabbath day.

3. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?

5. Or have ye not read in the law, how that on the sabbath days the Priests in the temple profane the sabbath, and are blameless?

6. But I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of Man is Lord even of the sabbath day.

Gloss. Having related the preaching together with the miracles of one year before John's enquiry, He passes to those of another year, namely after the death of John, when Jesus is already in all things spoken against; and hence it Gloss. ord.

is said, *At that time Jesus passed through the corn fields on the sabbath day.* Aug. This which here follows is related both by Mark and Luke, without any question of discrepancy; indeed they do not say, *At that time,* so that Matthew has here perhaps preserved the order of time, they that of their recollection; unless we take the words in a wider sense, *At that time,* that is, the time in which these many and divers things were done, whence we may conceive that all these things happened after the death of John. For he is believed to have been beheaded a little after he sent his disciples to Christ. So that when he says *at that time,* he may mean only an indefinite time. Chrys. Why then did He lead them through the corn fields on the sabbath, seeing He knew all things, unless He desired to break the sabbath? This He desired indeed, but not absolutely; therefore He broke it not without cause, but furnished a sufficient reason; so that He both caused the Law to cease, and yet offended not against it. Thus in order to soften the Jews, He here introduces a natural necessity; this is what is said, *And His disciples being an hungred, began to pluck the ears of corn, and to eat.* Although in things which are manifestly sinful, there can be no excuse; he who kills another cannot plead rage, nor he who commits adultery, lust, or any other cause; yet here saying that the disciples were hungry, He delivers them from all accusation. Jerome. As we read in another Evangelist, they had no opportunity of taking food because of the thronging of the multitude, and therefore they hungred as men. That they rub the ears of corn in their hands, and with them satisfy themselves, is a proof of an austere life, and of men who needed not prepared meats, but sought only simple food. Chrys. Here admire the disciples, who are so limited in their desires, that they have no care of the things of the body, but despise the support of the flesh; they are assailed by hunger, and yet they go not away from Christ; for had not they been hard pressed by hunger, they would not have done thus. What the Pharisees said to this is added, *The Pharisees seeing it said unto Him, Behold, Thy disciples do what is not lawful to do on the sabbath.* Aug. The Jews rather charged the Lord's disciples with the breach of the sabbath than with theft; because it was

Aug. de Cons. Ev. ii. 34.

Chrys. Hom. xxxix.

Aug. de Op. Monach. 23.

commanded the people of Israel in the Law, that they should not lay hold of any as a thief in their fields, unless he sought to carry ought away with him; but if any touched only what he needed to eat, him they suffered to depart with impunity free. JEROME. Observe, that the first Apostles of the Saviour broke the letter of the sabbath, contrary to the opinion of the Ebionites[a], who receive the other Apostles, but reject Paul as a transgressor of the Law. Then it proceeds to their excuse; *But He said unto them, Have ye not read what David did, when he was an hungred?* To refute the false accusation of the Pharisees, He calls to mind the ancient history, that David flying from Saul came to Nobba, and being entertained by Achimelech the Priest, asked for food; he having no common bread, gave him the consecrated loaves, which it was not lawful for any to eat, but the Priests only and Levites; esteeming it a better action to deliver men from the danger of famine than to offer sacrifice to God; for the preservation of man is a sacrifice acceptable to God. Thus then the Lord meets their objection, saying, If David be a holy man, and if you blame not the high-priest Achimelech, but consider their excuse for their transgression of the Law to be valid, and that was hunger; how do ye not approve in the Apostles the same plea which you approve in others? Though even here there is much difference. These rub ears of corn in their hands on the sabbath; those ate the Levitical bread, and over and above the solemn sabbath it was the season of new moon, during which when sought for at the banquet he fled from the royal palace. CHRYS. To clear His disciples, He brings forward the instance of David, whose glory as a Prophet was great among the Jews. Yet they could not here answer that this was lawful for him, because he was a Prophet; for it was not Prophets, but Priests only who might eat. And the greater was he who did this, the greater is the defence of the disciples; yet though David was a Prophet, they that were with him were not. JEROME. Observe that neither David nor his servants received the

Deut. 23, 25.

1 Sam 21.

[a] The Ebionites received only the Hebrew Gospel of St. Matthew mutilated. They rejected St. Paul as an apostate; vid. Iren. Hær. 1. 26. n. 2; Orig. in Cels. v. 65; Euseb. iii. 27.

loaves of shew-bread, before they had made answer that they were pure from women. Chrys. But some one will say, How is this instance applicable to the question in hand? For David did not transgress the sabbath. Herein is shewn the wisdom of Christ, that He brings forward an instance stronger than the sabbath. For it is by no means the same thing to violate the sabbath, and to touch that sacred table, which is lawful for none. And again, He adds yet another answer, saying, *Or have ye not read in the Law, that on the sabbath days the Priests in the temple profane the sabbath, and are blameless?* Jerome. As though He had said, Ye bring complaints against My disciples, that on the sabbath they rub ears of corn in their hands, under stress of hunger, and ye yourselves profane the sabbath, slaying victims in the temple, killing bulls, burning holocausts on piles of wood;
John 7, 23. also, on the testimony of another Gospel, ye circumcise infants on the sabbath; so that in keeping one law, ye break that concerning the sabbath. But the laws of God are never contrary one to another; wisely therefore, wherein His disciples might be accused of having transgressed them, He shews that therein they followed the examples of Achimelech and David; and this their pretended charge of breaking the sabbath He retorts truly, and not having the plea of necessity, upon those who had brought the accusation. Chrys. But that you should not say to me, that to find an instance of another's sin is not to excuse our own —indeed where the thing done and not the doer of it is accused, we excuse the thing done. But this is not enough, He said what is yet more, that they are blameless. But see how great things He brings in; first, the place, in the Temple; secondly, the time, on the sabbath; the setting aside the Law, in the word *profane*, not merely break; and that they are not only free from punishment but from blame; *and are blameless*. And this second instance is not like the first which He gave respecting David; for that was done but once, by David who was not a Priest, and was a case of necessity; but this second is done every sabbath, and by the Priests, and according to the Law. So that not only by indulgence, as the first case would establish, but by the strict law the disciples are to be held blameless. But are

the disciples Priests? yea, they are yet greater than Priests, forasmuch as He was there who is the Lord of the Temple, who is the reality and not the type; and therefore it is added, *But I say unto you, one greater than the Temple is here.* JEROME. The word *Hic* is not a pronoun, but an adverb of place *here*, for that place is greater than the Temple which contains the Lord of the Temple. AUG. It should be observed, that one example is taken from royal persons, as David, the other from priestly, as those who profane the sabbath for the service of the Temple, so that much less can the charge concerning the rubbing the ears of corn attach to Him who is indeed King and Priest. CHRYS. And because what He had said seemed hard to those that heard it, He again exhorts to mercy, introducing His discourse with emphasis, saying, *But had ye known what that meaneth, I will have mercy and not sacrifice, ye would never have condemned the innocent.* JEROME. What *I will have mercy, and not sacrifice,* signifies, we have explained above. The words, *Ye would never have condemned the innocent,* are to be referred to the Apostles, and the meaning is, If ye allow the mercy of Achimelech, in that he refreshed David when in danger of famishing, why do ye condemn My disciples? CHRYS. Observe again how in leading the discourse towards an apology for them, He shews His disciples to be above the need of any apology, and to be indeed blameless, as He had said above of the Priests. And He adds yet another plea which clears them of blame, *For the Son of Man is Lord also of the sabbath.* REMIG. He calls Himself the Son of Man, and the meaning is, He whom ye suppose a mere man is God, the Lord of all creatures, and also of the sabbath, and He has therefore power to change the law after His pleasure, because He made it. AUG. He did not forbid His disciples to pluck the ears of corn on the sabbath, that so He might convict both the Jews who then were, and the Manichæans who were to come, who will not pluck up a herb lest they should be committing a murder.

Aug. Quæst. in Matt. q. 10.

Aug. cont. Faust. xvi. 28.

HILARY. Figuratively; First consider that this discourse was held *at that time,* namely, when He had given thanks to the Father for giving salvation to the Gentiles. The field is the

world, the sabbath is rest, the corn the ripening of them that believe for the harvest; thus His passing through the corn field on the sabbath, is the coming of the Lord into the world in the rest of the Law; the hunger of the disciples is their desire for the salvation of men. RABAN. They pluck the ears of corn when they withdraw men from devotion to the world; they rub them in their hands when they tear away their hearts from the lusts of the flesh; they eat the grain when they transfer such as are amended into the body of the Church. AUG. But no man passes into the body of Christ, until he has been stripped of his fleshly raiment; according to that of the Apostle, *Put ye off the old man.* RABAN. This they do on the sabbath, that is, in the hope of eternal rest, to which they invite others. Also they walk through the corn fields with the Lord, who have delight in meditating on the Scriptures; they are hungry while they desire to find the bread of life, that is, the love of God, in them; they pluck the ears of corn and rub them in their hands, while they examine the testimonies to discover what lies hid under the letter, and this on the sabbath, that is, while they are free from disquieting thoughts. HILARY. The Pharisees, who thought that the key of the kingdom of heaven was in their hands, accused the disciples of doing what was not lawful to do; whereon the Lord reminded them of deeds in which, under the guise of facts, a prophecy was concealed; and that He might shew the power of all things, He further added, that it contained the form of that work which was to be, *Had ye known what that meaneth, I will have mercy;* for the work of our salvation is not in the sacrifice of the Law, but in mercy; and the Law having ceased, we are saved by the mercy of God. Which gift if they had understood they would not have condemned the innocent, that is, His Apostles, whom in their jealousy they were to accuse of having transgressed the Law, where the old sacrifices having ceased, the new dispensation of mercy came through them to the aid of all.

Aug. Quæst. Ev. i. 2.

Eph. 4, 22.

9. And when He was departed thence, He went into their synagogue:

10. And, behold, there was a man which had his

hand withered. And they asked Him, saying, Is it lawful to heal on the sabbath days? that they might accuse Him.

11. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

JEROME. Because by fair instances He had vindicated His disciples from the charge of breaking the sabbath, the Pharisees seek to bring false accusation against Himself; whence it is said, *And passing thence, He came into their synagogue.* HILARY. For the things that had gone before were said and done in the open air, and after this He entered the synagogue. AUG. It might have been supposed that the matter of the ears of corn, and this cure following, had been done on the same day, for it is mentioned to have been the sabbath day in both cases, had not Luke shewn us that they were on different days. So that what Matthew says, *And when He had passed thence, He came into their synagogue,* is to be taken as that He did not enter into the synagogue till He had passed thence; but whether several days intervened or He went thither straight is not expressed in this Gospel, so that place is given to the relation of Luke, who tells of the healing of this kind of palsy on another sabbath. HILARY. When He was entered into the synagogue, they bring a man of a withered hand, asking Him whether it was lawful to heal on the sabbath day, seeking an occasion of convicting Him out of His answer; as it follows, *And they brought Him a man having a withered hand, and asked Him, saying, Is it lawful to heal on the sabbath day?* CHRYS. They do not ask that they may learn, but that they may

Aug. de Cons. Ev. ii. 35.

Chrys. Hom. xl.

accuse Him; as it follows, *that they might accuse Him.* Though the action itself would have been enough, yet they sought occasion against Him in His words also, thus providing for themselves greater matter of complaint. JEROME. And they ask Him whether it is lawful to heal on the sabbath day, that if He should refuse, they might charge Him with cruelty, or want of power; if He should heal him, they might charge Him with transgressing the Law.

Aug. de Cons. Ev. ii. 35. AUG. But it may raise enquiry how Matthew can say that they asked the Lord, *Whether it were lawful to heal on the sabbath,* seeing Mark and Luke relate that it was the Lord who asked them, *Whether is it lawful on the sabbath day to do good or to do evil?* (Luke 6, 9.) It is to be understood then that they first asked the Lord, *Is it lawful to heal on the sabbath day?* Then understanding their thoughts that they sought an occasion to accuse Him, He placed in the midst him whom He was about to heal, and put to them the question which Mark and Luke say that He did ask; and when they remained silent, He made the comparison respecting the sheep, and concluded that they might do good on the sabbath day; as it follows, *But He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?* JEROME. Thus He answers their question in such a way as to convict the questioners of covetousness. If ye on the sabbath, saith He, would hasten to lift out a sheep or any other animal that might have fallen into a pit, not for the sake of the animal, but to preserve your own property, how much more ought I to deliver a man who is so much better than a sheep?

Gloss. ord. GLOSS. Thus He answers their question with a suitable example, so as to shew that they profane the sabbath by works of covetousness who were charging Him with profaning it by works of charity; evil interpreters of the Law, who say that on the sabbath we ought to rest from good deeds, when it is only evil deeds from which we ought to rest. As it is said, *Ye shall do no servile work therein,* (Lev. 23, 3.) that is, no sin. Thus in the everlasting rest, we shall rest only from evil, and not from good.

Aug. de Cons. Ev. ii. 35. AUG. After this comparison concerning the sheep, He concludes that

it is lawful to do good on the sabbath day, saying, *Therefore it is lawful to do good on the sabbath.* CHRYS. Observe how He shews many reasons for this breaking of the sabbath. But forasmuch as the man was incurably sick, He proceeds straightway to the work, as it follows, *Then saith He to the man, Reach forth thy hand: and he reached it forth, and it was restored whole as the other.* JEROME. In the Gospel which the Nazarenes and Ebionites use, and which we have lately translated into Greek out of the Hebrew, and which many regard as the genuine Matthew, this man who has the withered hand is described as a builder, and he makes his prayer in these words, 'I was a builder, and gained my living by the labour of my hands; I pray Thee, Jesus, to restore me to health, that I may not disgracefully beg my bread.' RABAN. Jesus teaches and works chiefly on the sabbath, not only on account of the spiritual sabbath, but on account of the gathering together of the people, seeking that all should be saved.

vid. note, p. 433.

HILARY. Figuratively; After their departure from the corn field, from which the Apostles had received the fruits of their sowing, He came to the Synagogue, there also to make ready the work of His harvest; for there were afterwards many with the Apostles who were healed. JEROME. Until the coming of the Lord the Saviour, there was the withered hand in the Synagogue of the Jews, and the works of the Lord were not done in it; but when He came upon earth, the right hand was restored in the Apostles who believed, and given back to its former occupation. HILARY. All healing is done by the word; and the hand is restored as the other; that is, made like to the ministry of the Apostles in the business of bestowing salvation; and it teaches the Pharisees that they should not be displeased that the work of human salvation is done by the Apostles, seeing that if they would believe, their own hand would be made able to the ministry of the same duty. RABAN. Otherwise; The man who had the withered hand denotes the human race in its barrenness of good works dried up by the hand which was stretched out to the fruit; this was healed by the stretching out of the innocent hand on the Cross. And well is this withered hand said to have been in the Synagogue, for where the gift

Gen. 3, 6.

of knowledge is greater, there is the greater danger of an irrecoverable infliction. The withered hand when it is to be healed is first bid to be stretched out, because the weakness of a barren mind is healed by no means better than by liberality of almsgiving. A man's right hand is affected when he is remiss in giving alms, his left whole when he is attentive to his own interests. But when the Lord comes, the right hand is restored whole as the left, because what he had got together greedily, that he distributes freely.

14. Then the Pharisees went out, and held a council against Him, how they might destroy Him.

15. But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all;

16. And charged them that they should not make Him known:

17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

18. Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles.

19. He shall not strive, nor cry; neither shall any man hear His voice in the streets.

20. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.

21. And in His name shall the Gentiles trust.

HILARY. The Pharisees are moved with jealousy at what had been done; because beholding the outward body of a man, they did not recognise the God in His works; *The Pharisees went out and sought counsel against Him, how they might destroy Him.* RABAN. He says, *went out* because their mind was alien from the Lord. They

took counsel how they might destroy life, not how themselves might find life. HILARY. And He knowing their plots withdrew, that He might be far from the counsels of the evil hearted, as it follows, *Jesus knowing it departed thence.* JEROME. Knowing, that is, their designs against Him withdrew Himself, that He might remove from the Pharisees all opportunity of sin. REMIG. Or, He withdrew from thence as avoiding the designs of His own when they persecuted Him; or because that was not the time or place for Him to suffer, for *It cannot be that a Prophet should* Luke 13.
perish out of Jerusalem, as He Himself spake. The Lord 33.
also shunned those who persecuted Him through hatred, and went thither where He found many who were attached to Him from affection, whence it follows, *And there followed Him many.* Him whom the Pharisees with one consent plotted against to destroy, the untaught multitude with one consent love and follow; whence they soon received the fulfilment of their desires, for it follows, *And He healed them all.* HILARY. On those whom He healed He enjoined silence, whence it follows, *And He charged them that they should not make Him known.* For His restored health was a witness to each man. And by commanding them to hold their peace, He avoids all ostentation of Himself, and at the same time notwithstanding affords a knowledge of Himself in that very admonition to hold their peace; for the observance of silence proceeds from that very thing which is to be kept silent. RABAN. In this also He instructs us, that when we have done any thing great we are not to seek praise abroad. REMIG. And He also gives them command that they should not make Him known, that they might not by persecuting Him be put into a worse state. CHRYS. And that you may not be troubled at those things which are done, and at the incredible madness of the Pharisees, He introduces the Prophet's words. For such was the carefulness of the Prophets, that they had not omitted even this, but had noted all His ways and movements, and the meaning with which He did this; that you might learn that He spoke all things by the Holy Spirit; for if it be impossible to know the thoughts of men, much more to know the meaning of Christ, unless the Holy Spirit revealed it. Therefore it follows,

That it might be fulfilled which was spoken by Esaias the Prophet, saying, Behold My servant whom I have chosen. REMIG. The Lord Jesus Christ is called the servant of the Almighty God[b], not in respect of His divinity, but in respect of the dispensation of the flesh which He took upon Him, because by the co-operation of the Holy Spirit He took flesh of the Virgin without stain of sin. Some books have, *Elect, whom I have chosen,* for He was chosen by God the Father, that is, predestinated that He should be the Son of God, proper, not adopted. RABAN. *Whom I have chosen,* He says, for a work which none else has done, that He should redeem the human race, and make peace between God and the world. It follows, *My beloved, in whom My soul is well pleased,* for He alone is the Lamb without spot
Mat. 17, 5. of sin, of whom the Father speaks, *This is My beloved Son, in whom I am well pleased.* REMIG. That He says, *My soul,* is not to be understood as though God the Father had a soul, but by way of adaptation, shewing how God is disposed towards Him. And it is no wonder that a soul is ascribed to God in this manner, seeing that all other members of the body are likewise. CHRYS. This the Prophet puts in the beginning, that you might learn that that which is here said was according to the counsel of the Father. For he that is beloved does according to his will who loveth him. And again, he that is chosen, does not as an enemy break the law, nor as one being an adversary of the legislator, but as one in agreement with him. Because therefore He is beloved, *I will put My Spirit upon Him.* REMIG. Then also God the Father put His Spirit upon Him, when by the working of the Holy Spirit He took flesh of the Virgin; and as soon as He became man, He took the fulness of the Holy Spirit. JEROME. But the Holy Spirit is put, not on the Word of God, but on the Only-Begotten, who came forth from the bosom of the

[b] Our Lord is said to be properly a servant as regards His human nature, by S. Athan. Orat. in Arian. i. 43; S. Hilar. de Trin. xi. 13; S. Greg. Naz. Orat. xxxvi. p. 578; S. Greg. Nyss. de Fide ad Simpl. p. 471; S. Ambros. de Fid. v. 8; Pseudo-August. Alterc. cum Pasc. 15; S. Cyrill. Alex. ad Theodor. in Anathem. 10. p. 223. But it came to be denied in the course of the Adoptionist controversy, the same heretics who denied that our Lord was the true Son of God in His human nature, asserting that He was a servant. Theodoret attributes the opinion to Apollinaris, "which none of us ever dared to utter." Eranist. ii. fin.

Father; on Him, that is, of whom it is said, *Behold My servant.* And what He will do by Him He adds, *And He shall declare judgment to the Gentiles.* AUG. Seeing He preached the judgment to come which was hidden from the Gentiles. CHRYS. Further, to shew His lowliness, He says, *He shall not strive;* and so He was offered up as the Father had willed, and gave Himself willingly into the hands of His persecutors. *Neither shall He cry;* so He was dumb as a lamb before his shearer. *Nor shall any hear His voice in the streets.* JEROME. For the way is broad and wide which leads to destruction, and many walk in it; and being many, they will not hear the voice of the Saviour, because they are not in the narrow but in the broad way. REMIG. The Greek πλατεῖα, is in Latin called 'latitudo.' No one therefore has heard His voice in the streets, because He has not promised pleasant things in this world to those that love Him, but hardships. CHRYS. The Lord sought to heal the Jews by this mildness. But though they rejected Him, yet He did not resist them by destroying them; whence the Prophet, displaying His power and their weakness, says, *A bruised reed He shall not break, and a smoking flax He shall not quench.* JEROME. He that holds not out his hand to a sinner, nor bears his brother's burden, he breaks a bruised reed; and he who despises a weak spark of faith in a little one, he quenches a smoking flax. AUG. So He neither bruised nor quenched the Jewish persecutors, who are here likened to a bruised reed which has lost its wholeness, and to a smoking flax which has lost its flame; but He spared them because He was not come to judge them, but to be judged by them. ID. In the smoking flax it is observed, that when the flame is out it causes a stink. CHRYS. Or this, *He shall not break a bruised reed,* shews that it was as easy for Him to break them all, as to break a reed, and that a bruised reed. And, *He shall not quench a smoking flax,* shews that their rage was fired, and that the power of Christ was strong to quench such rage with all readiness; hence in this is shewn the great mercy of Christ. HILARY. Or, he means this bruised reed that is not broken, to shew that the perishing and bruised bodies of the Gentiles are not to be broken, but are rather reserved for

Aug. de Civ. Dei, xx. 30.

Aug. ubi sup.

Aug. Quæst. Ev. i. 3.

salvation. *He shall not quench a smoking flax,* shews the feebleness of that spark which though not quenched, only moulders in the flax, and that among the remnants of that ancient grace, the Spirit is yet not quite taken away from Israel, but power still remains to them of resuming the whole flame thereof in a day of penitence. JEROME. Or, the reverse; He calls the Jews a bruised reed, whom tossed by the wind and shaken from one another, the Lord did not immediately condemn, but patiently endured; and the smoking flax He calls the people gathered out of the Gentiles, who, having extinguished the light of the natural law, were involved in the wandering mazes of thick darkness of smoke, bitter and hurtful to the eyes; this He not only did not extinguish, by reducing them to ashes, but on the contrary from a small spark and one almost dead He raised a mighty flame. CHRYS. But one might say, What then, shall these things be always thus? Will He endure for ever those who thus lay snares, and are mad against Him? Far from it; when His own work shall be all complete, then shall He work these things also. And this He signifies, saying, *Until He shall send forth judgment to victory;* as much as to say, When He shall have accomplished all things which are of Himself, then shall He bring in perfect vengeance; then shall they receive punishment when He has made His victory illustrious, that there be not left to them any irreverent opportunity of contradiction. HILARY. Or, *Until He shall send forth judgment to victory,* that is, Until He shall take away the power of death, and bring in judgment and the return of His splendour. RABAN. Or, Until that judgment which was being done in Him should come forth to victory. For after that by His resurrection He had overcome death, and driven forth the prince of this world, He returned as conqueror to His kingdom to sit on the right hand of the Father, until He shall put all His enemies under His feet. CHRYS. But the things of this dispensation will not rest in this only, that they who have not believed should be punished, but He will also draw the world to Him; whence it follows, *And in His name shall the Gentiles hope.* AUG. This last we now see fulfilled; and thus this which cannot be denied establishes the truth of that which some

Jerome, Ep. 121.2.

Aug. de Civ. Dei, xx. 30.

have denied through ignorance, the last judgment namely, which He will hold upon earth, when He Himself shall come from heaven. For who could have expected that the Gentiles would have hope in Christ's name, when He was in the hands of His enemies, when He was bound, scourged, set at nought, and crucified; when even His disciples had lost that hope which they had begun to have in Him? That which one thief hardly hoped on the cross, the nations scattered far and wide now hope. And that they may not die for ever, they are marked with that very cross on which He died. Let none then doubt that the last judgment will be by Christ Himself. REMIG. And it should be known, that the meaning not only of this passage, but of many others also, is supported by this testimony from the Prophet. The words, *Behold My servant*, may be referred to the place in which the Father had said above, *This is My Son*. The Matt.3,17.
words, *I will put My Spirit upon Him*, is referred to the descent of the Holy Spirit upon the Lord at His baptism; *He shall declare judgment to the Gentiles*, to that which He says below, *When the Son of Man shall sit in the seat of His* Matt. 25,
Majesty. What He adds, *He shall not strive nor cry*, refers 31.
to the Lord how He answered but little to the Chief Priests, and to Pilate, but to Herod nothing at all. *He shall not break the bruised reed*, refers to His shunning His persecutors that they might not be made worse; and that *In his name shall the Gentiles hope*, refers to what Himself says below, *Go ye, and teach all nations*. Matt. 28, 19.

22. Then was brought unto Him one possessed with a devil, blind and dumb: and He healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the Son of David?

24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

GLOSS. The Lord had refuted the Pharisees above, when Gloss.
they brought false charges against the miracles of Christ, as non occ.

if He had broken the sabbath in doing them. But inasmuch as with a yet greater wickedness they perversely attributed the miracles of Christ done by divine power to an unclean spirit, therefore the Evangelist places first the miracle from which they had taken occasion to blaspheme, saying, *Then was brought to him one that had a dæmon, blind and dumb.* Remig. The word *Then* refers to that above, where having healed the man who had the withered hand, He went out of the synagogue. Or it may be taken of a more extended time; Then, namely, when these things were being done or said. Chrys. We may wonder at the wickedness of the dæmon; he had obstructed both inlets by which he could believe, namely, hearing and sight. But Christ opened both, whence it follows, *And He healed him, insomuch that the blind and dumb both spake and saw.* Jerome. Three miracles were wrought in one and the same person at the same time; the blind sees, the dumb speaks, the possessed is delivered from the dæmon. This was at that time done in the flesh, but is now daily being fulfilled in the conversion of them that believe; the dæmon is cast out when they first behold the light of the faith, and then their mouths which had before been stopped are opened to utter the praises of God. Hilary. Not without reason, after having mentioned that all the multitude was healed together, does he bring in the cure of this man separately who was dæmoniac, blind and dumb. For after the man of the withered hand had been brought before Him, and been healed in the Synagogue, it behoved that the salvation of the Gentiles should be represented in the person of some other afflicted man; he who had been the habitation of a dæmon, and blind and dumb, should be made meet to receive God, should contain God in Christ, and by confession of God should give praise to the works of Christ. Aug. For he that believes not, is truly dæmoniac, blind, and dumb; and he that has not understanding of the faith, nor confesses, nor gives praise to God, is subject to the devil. Id. This narrative is given by Luke, not in this place, but after many other things intervening, and speaks of him as dumb only, and not blind. But he is not to be thought to be speaking of another man, because he is silent respecting this one

Aug. Quæst. Ev. i. 4.

Aug. de Cons. Ev. ii. 37.

particular; for in what follows he agrees exactly with Matthew. HILARY. All the multitude were astonished at this which was done, but the jealousy of the Pharisees grew thereupon, *And all the multitude were astonished and said, Is not this the Son of David?* GLOSS. Because of His mercy and His goodness to them they proclaim Him the Son of David. RABAN. The multitude who seemed less learned, always wondered at the works of the Lord; they, on the other hand, either denied these things, or what they could not deny laboured to pervert by an ill interpretation, as though they were wrought not by a Deity, but by an unclean spirit, namely, Beelzebub, who was the God of Acharon: *The Pharisees when they heard it said, This man does not cast out dæmons but by Beelzebub, the prince of the dæmons.* REMIG. Beelzebub is the same as Beel or Baal, or Beelphegor. Beel was father of Ninus king of Assyria; Baal was so called because he was worshipped on high; he was called Beelphegor from the mountain Phegor; Zebub was the servant of Abimelech the son of Gedeon, who, having slain his seventy brothers, built a temple to Baal, and set him up as Priest therein, to drive away the flies which were collected there by the abundant blood of the victims; for Zebub means, a fly. Beelzebub therefore is interpreted, The man of flies; wherefore from this most unclean worship they called him the Prince of the dæmons. Having therefore nothing more mean to cast upon the Lord, they said that He cast out dæmons by Beelzebub. And it should be known that this word is not to be read with d or t at the end, as some corrupt copies have, but with b.

Gloss. ap. Raban.

Raban. e Beda in Luc.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand;

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

JEROME. The Pharisees ascribed the works of God to the Prince of the dæmons; and the Lord makes answer not to

what they said, but to what they thought, that even thus they might be compelled to believe His power, Who saw the secrets of the heart; *Jesus, knowing their thoughts, said unto them.* CHRYS. Above they had accused Christ of having cast out dæmons by Beelzebub; but then He did not reprove them, suffering them, if they would, to acknowledge Him from further miracles, and to learn His greatness from His doctrine. But because they continued to maintain the same things, He now rebukes them, although their accusation had been very unreasonable. But jealousy recks not what it says, so that only it say somewhat. Yet does not Christ contemn them, but answers with a gracious mildness, teaching us to be gentle to our enemies, and not to be troubled, even though they should speak such things against us, as we neither acknowledge in us, nor have any reasonableness in themselves. Therein also He proves that the things which they had said against Him were false, for it is not of one having a dæmon to shew such mercy, and to know the thoughts. Moreover, because this their accusation was very unreasonable, and they feared the multitude, they did not dare to proclaim it openly, but kept it in their thoughts; wherefore He says, *Knowing their thoughts.* He does not repeat their thoughts in His answer, not to divulge their wickedness; but He brings forward an answer; it was His object to do good to the sinners, not to proclaim their sin. He does not answer them out of the Scriptures, because they would not hearken to Him as they explained them differently, but He refutes them from common opinions. For assaults from without are not so destructive as quarrels within; and this is so in bodies and in all other things. But in the mean while He draws instances from matters more known, saying, *Every kingdom divided against itself shall be brought to desolation;* for there is nothing on earth more powerful than a kingdom, and yet that is destroyed by contention. What then must we say concerning a city or a family; that whether it be great or small, it is destroyed when it is at discord within itself. HILARY. For a city or family is analogous to a kingdom; as it follows, *And every city or house divided against itself shall not stand.* JEROME. For as small things grow by concord,

Chrys. Hom. xli.

so the greatest fall to pieces through dissensions. HILARY. But the word of God is rich, and whether taken simply, or examined inwardly, it is needful for our advancement. Leaving therefore what belongs to the plain understanding thereof, let us dwell on some of the more secret reasons. The Lord is about to make answer to that which they had said concerning Beelzebub, and He casts upon those to whom He made answer, a condition of their answering. Thus; The Law was from God and the promise of the kingdom to Israel was by the Law; but if the kingdom of the Law be divided in itself, it must needs be destroyed; and thus Israel lost the Law, when the nation whose was the Law, rejected the fulfilment of the Law in Christ. The city here spoken of is Jerusalem, which when it raged with the madness of its people against the Lord, and drove out His Apostles with the multitude of them that believed, after this division shall not stand; and thus (which soon happened in consequence of this division) the destruction of that city is declared. Again He puts another case, *And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?* JEROME. As much as to say, If Satan fight against himself, and dæmon be an enemy to dæmon, then must the end of the world be at hand, that these hostile powers should have no place there, whose mutual war is peace for men. GLOSS. He holds Gloss. ord. them therefore in this dilemma. For Christ casts out dæmons either by the power of God, or by the Prince of the dæmons. If by the power of God, their accusations are malicious; if by the Prince of the dæmons, his kingdom is divided, and will not stand, and therefore let them depart out of his kingdom. And this alternative He intimates that they had chosen for themselves, when they refused to believe in Him. CHRYS. Or thus; If he is divided, he is made weak and perishes; but if he perishes, how can he cast out another? HILARY. Otherwise; If the dæmon was driven to this division to the end that he should thus afflict the dæmons, even thus must we attribute higher power to Him who made the division than to those who are thus divided; thus the kingdom of the Devil, after this division made, is destroyed by Christ. JEROME. But if ye think, ye Scribes and Pharisees, that the

dæmons depart out of the possessed in obedience to their Prince, that men may be imposed upon by a concerted fraud, what can ye say to the healing of diseases which the Lord also wrought? It is something more if ye assign to the dæmons even bodily infirmities, and the signs of spiritual virtues.

27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Chrys. After the first answer, He comes to a second more plain than the first, saying, *And if I by Beelzebub cast out dæmons, by whom do your sons cast them out? Therefore shall they be your judges.* Jerome. He alludes, as is His manner, under the name children of the Jews, either to the exorcists of that race, or to the Apostles who are by race of that nation. If He means the exorcists who by the invocation of God cast out dæmons, He thus constrains the Pharisees by a wise enquiry to confess that their work was of the Holy Spirit. If, He would say, the casting out of the dæmons by your children is imputed to God, and not to dæmons, why should the same work wrought by Me not have the same cause? *Therefore shall they be your judges,* not by authority but by comparison; they ascribe the casting out of the dæmons to God, you to the Prince of the dæmons. But if it is of the Apostles also that this is said, (and so we should rather take it,) then they shall be their judges, for they shall sit on twelve thrones judging the twelve tribes of Israel. Hilary. And they are worthily appointed judges over them, to whom Christ is found to have given that power over the dæmons, which it was denied that He had. Raban. Or, because the Apostles well knew within their own conscience that they had learnt no evil art from Him. Chrys. Yet He said not, My disciples, or Apostles, but *your children;* that if they chose to return again to their own privileges, they might take occasion hence; but if they should

be ungrateful, they might not have even an impudent excuse. And the Apostles cast out dæmons by virtue of power which they had from Him, and yet the Pharisees made no such charge against them; for it was not the actions themselves, but the person of Christ to which they were opposed. Desiring then to shew that the things which were said against Him were only jealous suspicions, He brings forward the Apostles. And also He leads them to a knowledge of Himself, shewing how they stood in the way of their own good, and resisted their own salvation; whereas they ought to be joyful because He had come to bestow great goods upon them; *If I by the Spirit of God cast out dæmons, then is the kingdom of God come upon you.* This also shews that it is a matter of great power to cast out dæmons, and not an ordinary grace. And thus it is He reasons, *Therefore is the kingdom of God come upon you,* as much as to say, If this indeed be so, then is the Son of God come upon you. But this He hints darkly, that it may not seem hard to them. Also to draw their attention, He said not merely, *The kingdom hath come,* but, *upon you;* that is to say, These good things are coming for you; why do you oppose your own salvation; for this is the very sign given by the Prophets of the presence of the Son of God, that such works as these should be wrought by Divine power. JEROME. For the kingdom of God denotes Himself, of whom it is written in another place, *The kingdom of God is among* Luke 17, 21.
you; and, *There standeth one in the midst of you whom ye* John 1, 26.
know not. Or surely that kingdom which both John and the Lord Himself had preached above, *Repent ye, for the* Matt. 3, 2. 4, 17.
kingdom of heaven is at hand. There is also a third kingdom of the Holy Scripture which shall be taken from the Jews, and be given to a nation that brings forth the fruit thereof. HILARY. If then the disciples work by Christ, and Christ by the Spirit of God, already is the kingdom of God transferred to the Apostles through the office of the Mediator. GLOSS. For the weakening of the kingdom of Gloss. ap. Anselm.
the Devil is the increase of the kingdom of God. AUG. Aug.
Whence the sense might be this, *If I by Beelzebub cast out* Quæst. Ev. i. 5.
dæmons, then, according to your own opinion, *the kingdom of God is come upon you,* for the kingdom of the Devil, being

thus divided against itself, cannot stand. Thus calling that the kingdom of God, in which the wicked are condemned, and are separated from the faithful, who are now doing penitence for their sins.

29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Chrys. Having concluded the second answer, He brings forward yet a third, saying, *Or how can any enter into a strong man's house?* For that Satan cannot cast out Satan is clear from what has been said; and that no other can cast him out, till he have first overcome him, is plain to all. Thus the same as before is established yet more abundantly; for He says, So far am I from having the Devil for my ally, that I rather am at war with him, and bind him; and in that I cast out after this sort, I therein spoil his goods. Thus He proves the very contrary of that they strove to establish. They would shew that He did not cast out dæmons of His own power; He proves that not only dæmons, yea but the prince also of the dæmons He hath bound, as is shewn by that which He hath wrought. For if their Prince were not overcome, how were the dæmons who are His subjects thus spoiled. This speech seems also to me to be a prophecy; inasmuch as He not only casts out dæmons, but will take away all error out of the world, and dissolve the craft of the Devil; and He says not rob, but *spoil*, shewing that He will do it with power. Jerome. His *house* is this world, which is set in evil, not by the majesty of the Creator, but by the greatness of the sinner. The strong man is bound and chained in Tartarus, bruised by the Lord's foot. Yet ought we not therefore to be careless; for here the conqueror Himself pronounces our adversary to be *strong*. Chrys. He calls him *strong*, shewing therein his old reign, which arose out of our sloth. Aug. For he held us, that we should not by our own strength be able to free ourselves from him, but by the grace of God. By *his goods*, he means all the unbelievers. He has bound the strong man, in that He has

Aug. ubi sup.

taken away from him all power of hindering the faithful from following Christ, and gaining the kingdom of heaven. RABAN. Therefore He has spoiled his house, in that them whom He foresaw should be His own, He set free from the snares of the Devil, and has joined to the Church. Or in that He has divided the whole world among His Apostles and their successors to be converted. By this plain parable therefore He shews that He does not join in a deceitful working with the dæmons as they falsely accused Him, but by the might of His divinity He frees men from the dæmons.

30. He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

CHRYS. After that third reply, here follows a fourth, *He that is not with Me is against Me.* HILARY. Wherein He shews how far He is from having borrowed any power from the Devil; teaching us how great the danger to think amiss of Him, not to be with Whom, is the same as to be against Him. JEROME. But let none think that this is said of heretics and schismatics; though we may apply it besides to such; but it is shewn by the context to refer to the Devil; in that the works of the Saviour cannot be compared with the works of Beelzebub. He seeks to hold men's souls in captivity, the Lord to set them free; he preaches idols, the Lord the knowledge of the true God; he draws men to sin, the Lord calls them back to virtues. How then can these have agreement together, whose works are so opposite? CHRYS. Therefore whoso gathereth not with me, nor is with me, may not be compared together with me, that with me he should cast out dæmons, but rather seeks to scatter what is mine. But tell me; If you were to have fought together with some one, and he should not be willing to come to your aid, is he not therefore against you? The Lord also Himself said in another place, *He that is not against you is* Luke 9,
for you. To which that which is here said is not contrary. 50.
For here He is speaking of the Devil who is our adversary—there of some man who was on their side, of whom it is said, *We saw one casting out dæmons in Thy name.* Here He seems to allude to the Jews, classing them with the

Devil; for they were against Him, and scattered what He would gather. But it is fair to allow that He spoke this of Himself; for He was against the Devil, and scattered abroad the things of the Devil.

31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Chrys. The Lord had refuted the Pharisees by explaining His own actions, and He now proceeds to terrify them. For this is no small part of correction, to threaten punishment, as well as to set right false accusation. Hilary. He condemns by a most rigorous sentence this opinion of the Pharisees, and of such as thought with them, promising pardon for all sins, but refusing it to blasphemy against the Spirit; *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men.* Remig. But it should be known that they are not forgiven to all men universally, but to such only as have performed due penitence for their guiltinesses. So by these words is overthrown the error of Novatian, who said that the faithful could not rise by penitence after a fall, nor merit pardon of their sins, especially they who in persecution denied[b]. Aug. (Aug. Serm. 71. 13.) For what difference does it make to the purpose, whether it be said, *The spirit of blasphemy shall not be forgiven,* or, (Luke 12, 10.) *Whoso shall blaspheme against the Holy Spirit it shall not be forgiven him,* as Luke speaks; except that the same sense

[b] Novatian, a presbyter of Rome, separated from the Church in the middle of the third century, and formed a sect, on the ground of the Church's restoring the lapsed in persecution upon their repentance. In consequence they considered the Church in a state of corruption, and they were led to maintain that none were in God's favour who had sinned grievously after Baptism.

is expressed more clearly in the one place than in the other, the one Evangelist not overthrowing but explaining the other? *The spirit of blasphemy* it is said shortly, not expressing what spirit; to make which clear it is added, *And whoso shall speak a word against the Son of man, it shall be forgiven him.* After having said the same of all manner of blasphemy, He would in a more particular way speak of that blasphemy which is against the Son of Man, and which in the Gospel according to John He shews to be very heavy, where He says concerning the Holy Ghost, *He shall convince the world of sin, of righteousness, and of judgment; of sin, because they believe not on Me.* That then which here follows, *He who shall speak a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come,* is not said because the Holy Spirit is in the Trinity greater than the Son, which no heretic ever affirmed. HILARY. And what is so beyond all pardon as to deny that in Christ which is of God, and to take away the substance of the Father's Spirit which is in Him, seeing that He performs every work in the Spirit of God, and in Him God is reconciling the world unto Himself. JEROME. Or the passage may be thus understood; Whoso speaks a word against the Son of Man, as stumbling at My flesh, and thinking of Me as no more than man, such opinion and blasphemy though it is not free from the sin of heresy, yet finds pardon because of the little worth of the body. But whoso plainly perceiving the works of God, and being unable to deny the power of God, speaks falsely against them prompted by jealousy, and calls Christ who is the Word of God, and the works of the Holy Ghost, Beelzebub, to him it shall not be forgiven, neither in this world, nor in the world to come. AUG. But Aug. ubi sup.
if this were said in such manner, then every other kind of blasphemy is omitted, and that only which is spoken against the Son of Man, as when He is pronounced to be mere man, is to be forgiven. That then that is said, *All manner of sin and blasphemy shall be forgiven unto men,* without doubt blasphemy spoken against the Father is included in its largeness; though here again that alone is declared irremissible which is spoken against the Holy Ghost. What

then, hath the Father also taken upon Him the form of a servant, that the Holy Ghost is thus as it were spoken of as greater? For who could not be convicted of having spoken a word against the Holy Spirit, before He become a Christian or a Catholic? First, the Pagans themselves when they say that Christ wrought miracles by magic arts, are they not like those who said that He cast out dæmons by the Prince of the dæmons? Likewise the Jews and all such heretics as confess the Holy Spirit, but deny that He is in the body of Christ, which is the Church Catholic, are like the Pharisees, who denied that the Holy Spirit was in Christ. Some heretics even contend that the Holy Spirit Himself is either a creature, as the Arians, Eunomians, and Macedonians, or deny Him at least in such sort that they may deny the Trinity in the Godhead; others assert that the Father alone is God, and the same is sometimes spoken of as the Son, sometimes as the Holy Spirit, as the Sabellians. The Photinians also say, that the Father only is God, and that the Son is nothing more than a man, and deny altogether that there is any third Person, the Holy Spirit. It is clear then that the Holy Spirit is blasphemed, both by Pagans, Jews, and heretics. Are all such then to be left out, and looked upon as having no hope? For if the word they have spoken against the Holy Spirit is not forgiven them, then in vain is the promise made to them, that in Baptism or in the Church they should receive the forgiveness of their sins. For it is not said, 'It shall not be forgiven him in Baptism;' but, *Neither in this world, nor in the world to come;* and so they alone are to be supposed clear of the guilt of this most heavy sin who have been Catholics from their infancy. Some again think that they only sin against the Holy Ghost, who having been washed in the laver of regeneration in the Church, do afterwards, as though ungrateful for such a gift of the Saviour, plunge themselves into some deadly sin, such as adultery, murder, or quitting the Christian name, or the Church Catholic. But whence this meaning can be proved, I know not; since place for penitence of sins however great was never denied in the Church, and even heretics are ex-
2 Tim. 2, 25. horted to embrace it by the Apostle. *If God peradventure will give them repentance to the acknowledging of the truth.*

Lastly, the Lord says not, 'If any Catholic believer,' but, *Whoso shall speak a word*, that is, whosoever, *it shall not be forgiven him neither in this world, nor in the world to come.*

ID. Otherwise; The Apostle John says, *There is a sin unto death; I do not say that he shall pray for it.* This sin of the brother unto death I judge to be, when any one having come to the knowledge of God, through the grace of our Lord Jesus Christ, opposes himself against the brotherhood, or is roused by the fury of jealousy against that grace by which he was reconciled to God. The stain of this sin is so great, that it may not submit to the humility of prayer, even when the sinful conscience is driven to acknowledge and proclaim its own sin. Which state of mind because of the greatness of their sin we must suppose some may be brought to; and this perhaps may be to sin against the Holy Ghost, that is, through malice and jealousy to assail brotherly charity after having received the grace of the Holy Spirit; and this sin the Lord declares shall be forgiven neither in this world, nor in that to come. Whence it may be enquired whether the Jews sinned this sin against the Holy Ghost when they said that the Lord cast out dæmons by Beelzebub the Prince of the dæmons. Are we to suppose this spoken of our Lord Himself, because He said in another place, *If they have called the master of the house Beelzebub, how much more they of his household?* Seeing they thus spoke out of jealousy, ungrateful for so great present benefits, are they, though not Christians, to be supposed by the very greatness of that jealousy to have sinned the sin against the Holy Spirit? This cannot be gathered from the Lord's words. Yet He may seem to have warned them that they should come to grace, and that after that grace received they should not sin as they now sinned. For now their evil word had been spoken against the Son of Man, but it might be forgiven them, if they should be converted, and believe on Him. But if after they had received the Holy Spirit, they should be jealous against the brotherhood, and should fight against that grace which they had received, it should not be forgiven them neither in this world, nor in the world to come. For if He had there condemned them in such sort that no hope remained for them, He would not have added an admonition,

Aug. Serm. in Mont. 1, 22.

1 John 5, 16.

Matt. 10, 24.

Aug. Retract. i. 19. *Either make the tree good, &c.* Id. But I do not affirm this for certain, by saying that I think thus; yet thus much might have been added; If he should close this life in this impious hardness of heart, yet since we may not utterly despair of any however evil, so long as he is in this life, so neither is it unreasonable to pray for him of whom we do not despair. Aug. Serm. 71. 8. Id. Yet is this enquiry very mysterious. Let us then seek the light of exposition from the Lord. I say unto you, beloved, that in all Holy Scripture there is not perhaps so great or so difficult a question as this. First then I request you to note that the Lord said not, Every blasphemy against the Spirit shall not be forgiven, nor, Whoso shall speak any word against—but, *Whoso shall speak the word.* Wherefore it is not necessary to think that every blasphemy and every word spoken against the Holy Spirit shall be without pardon; it is only necessary that there be some word which if spoken against the Holy Spirit shall be without pardon. For such is the manner of Scripture, that when any thing is so declared in it as that it is not declared whether it is said of the whole, or a part, it is not necessary that because it can apply to the whole, it therefore is not to be understood of the part. As when the Lord said to the John 15, 22. Jews, *If I had not come and spoken unto them, they had not had sin,* this does not mean that the Jews would have been altogether without sin, but that there was a sin they would not have had, if Christ had not come. What then is this manner of speaking against the Holy Ghost, comes now to be explained. Now in the Father is represented to us the Author of all things, in the Son birth, in the Holy Spirit community of the Father and the Son. What then is common to the Father and the Son, through that they would have Rom. 5, 5. us have communion among ourselves and with them; *The love of God is shed abroad in our hearts by the Holy Ghost which He hath given us,* and because by our sins we were alien- 1 Pet. 4, 8. ated from the possession of true goods, *Charity shall cover the multitude of sins.* And for that Christ forgives sins through the Holy Spirit, hence may be understood how, when He John 20, 22. said to His disciples, *Receive ye the Holy Spirit,* He subjoined straight, *Whosesoever sins ye forgive, they shall be forgiven them.* The first benefit therefore of them that believe

is forgiveness of sins in the Holy Spirit. Against this gift of free grace the impenitent heart speaks; impenitence itself therefore is the blasphemy against the Spirit which shall not be forgiven, neither in this world, nor in that to come. For indeed he speaks the evil word against the Holy Spirit either in his thought or with his tongue, who by his hard and impenitent heart treasures up for himself wrath against the day of wrath. Such impenitence truly has no forgiveness, neither in this world nor in the world to come, for penitence obtains forgiveness in this world which shall hold in the world to come. But that impenitence as long as any lives in the flesh may not be judged, for we must despair of none so long as the patience of God leads to repentance. For what if those whom you discover in any manner of sin, and condemn as most desperate, should before they close this life betake themselves to penitence, and find true life in the world to come? But this kind of blasphemy though it be long, and comprised in many words, yet the Scripture is wont to speak of many words as one word. It was more than a single word which the Lord spoke with the prophet, and yet we read, The word which came unto this or that prophet. Here perhaps some may enquire whether the Holy Spirit only forgives sins, or the Father and the Son likewise. We answer the Father and the Son likewise; for the Son Himself saith of the Father, *Your Father shall forgive you your sins,* and He saith of Himself, *The Son of Man hath power on earth to forgive sins.* Why then is that impenitence which is never forgiven, spoken of as blasphemy against the Holy Spirit only? Forasmuch as he who falls under this sin of impenitence seems to resist the gift of the Holy Spirit, because in that gift is conveyed remission of sin. But sins, because they are not remitted out of the Church, must be remitted in that Spirit by which the Church is gathered into one. Thus this remission of sins which is given by the whole Trinity is said to be the proper office of the Holy Spirit alone, for it is He, *The Spirit of adoption, in which we cry, Abba Father,* so that to Him we may pray, *Forgive us our sins; And hereby we know,* speaks John, *that Christ abideth in us, by the Holy Spirit which He hath given unto us.* For to

Matt. 6, 14.
Matt. 9, 6.
Rom. 8, 15.
1 John 4, 13.

Him belongs that bond by which we are made one body of the only-begotten Son of God; for the Holy Spirit Himself is in a manner the bond of the Father and the Son. Whosoever then shall be found guilty of impenitence against the Holy Spirit, in whom the Church is gathered together in unity and one bond of communion, it is never remitted to him. CHRYS. Otherwise according to the first exposition. The Jews were indeed ignorant of Christ, but of the Holy Ghost they had had a sufficient communication, for the Prophets spake by Him. What He here saith then is this; Be it that ye have stumbled at Me because of the flesh which is around Me; but can ye in the same manner say of the Holy Spirit, We know Him not? Wherefore this blasphemy cannot be forgiven you, and ye shall be punished both here and hereafter, for since to cast out dæmons and to heal diseases are of the Holy Spirit, you do not speak evil against Me only, but also against Him; and so your condemnation is inevitable both here and hereafter. For there are who are punished in this life only; as they who among the Corinthians were unworthy partakers of the mysteries; others who are punished only in the life to come, as the rich man in hell; but those here spoken of are to be punished both in this world, and in the world to come, as were the Jews, who suffered horrible things in the taking of Jerusalem, and shall there undergo most heavy punishment. GLOSS. This passage destroys that heresy of Origen, who asserted that after many ages all sinners should obtain pardon; for it is here said, this shall not be forgiven either in this world, or in the world to come. GREG. Hence we may gather that there are some sins that are remitted in this world, and some in the world to come; for what is denied of one sin, must be supposed to be admitted of others. And this may be believed in the case of trifling faults; such as much idle discourse, immoderate laughter, or the sin of carefulness in our worldly affairs, which indeed can hardly be managed without sin even by one who knows how he ought to avoid sin; or sins through ignorance (if they be lesser sins) which burden us even after death, if they have not been remitted to us while yet in this life. But it should be known that none will there obtain any purgation even of the least

Gloss. ap. Anselm. vid. infra in cap. 25. 46.

Greg. Dial. iv. 39.

sin, but he who by good actions has merited the same in this life.

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Chrys. Hom. xlii.

CHRYS. After His former answers He here again refutes them in another manner. This He does not in order to do away their charges against Himself, but desiring to amend them, saying, *Either make the tree good and his fruit good, or make the tree corrupt, and his fruit corrupt.* As much as to say, None of you has said that it is an evil thing for a man to be delivered from dæmons. But because they did not speak evil of the works, but said that it was the Devil that wrought them, He shews that this charge is contrary to the common sense of things, and human conceptions. And to invent such charges can only proceed from unbounded impudence. JEROME. Thus He holds them in a syllogism which the Greeks call 'Aphycton,' the unavoidable; which shuts in the person questioned on both sides, and presses him with either horn. If, He saith, the Devil be evil, he cannot do good works; so that if the works you see be good, it follows that the Devil was not the agent thereof. For it cannot be that good should come of evil, or evil of good. CHRYS. For the discerning of a tree is done by its fruits, not the fruits by the tree. *A tree is known by its fruits.* For though the tree is the cause of the fruit, yet the fruit is the evidence of the tree. But ye do the very contrary, having no fault to allege against the works, ye pass a sentence of evil against the tree, saying that I have a dæmon. HILARY. Thus did He at that present refute the Jews, who

seeing Christ's works to be of power more than human, would notwithstanding not allow the hand of God. And at the same time He convicts all future errors of the faith, such as that of those who taking away from the Lord His divinity, and communion of the Father's substance, have fallen into divers heresies; having their habitation neither under the plea of ignorance as the Gentiles, nor yet within the knowledge of the truth. He figures Himself as a tree set in the body, seeing that through the inward fruitfulness of His power sprung forth abundant richness of fruit. Therefore either must be made a good tree with good fruits, or an evil tree with evil fruits; not that a good tree is to be made a bad tree, or the reverse; but that in this metaphor we may understand that Christ is either to be left in fruitlessness, or to be retained in the fruitfulness of good works. But to hold one's self neuter, to attribute some things to Christ, but to deny Him those things that are highest, to worship Him as God, and yet to deny Him a common substance with the Father, is blasphemy against the Spirit. In admiration of His so great works you dare not take away the name of God, yet through malevolence of soul you debase His high nature by denying His participation of the Father's substance. AUG. Or this is an admonition to ourselves that we should be good trees that we may be able to bring forth good fruit; *Make the tree good, and its fruit good,* is a precept of health to which obedience is necessary. But what He says, *Make the tree corrupt, and its fruit corrupt,* is not a command to do, but a warning to take heed, spoken against those who being evil thought that they could speak good things, or have good works; this the Lord declares is impossible. The man must be changed first, that his works may be changed; for if the man remains in that wherein he is evil, he cannot have good works; if he remains in that wherein he is good, he cannot have evil works. Christ found us all corrupt trees, but gave power to become sons of God to them that believe on His name. CHRYS. But as speaking not for Himself but for the Holy Spirit, He accordingly rebukes them, saying, *Generation of vipers, how can ye being evil speak good things?* This is both a rebuke of them, and a proof in their own characters of those things which had been said. As though

Aug. Serm. 72. 1.

He had said, So ye being corrupt trees cannot bring forth good fruit. I do not wonder then that you thus speak, for you are ill nourished of ill parentage, and have an evil mind. And observe He said not, How can ye speak good things, seeing ye are a generation of vipers? for these two are not connected together; but He said, *How can ye being evil speak good things?* He calls them *generation of vipers,* because they made boast of their forefathers; in order therefore to cut off this their pride, He shuts them out of the race of Abraham, assigning them a parentage corresponding to their characters. RABAN. Or the words, *Generation of vipers,* may be taken as signifying children, or imitators of the Devil, because they had wilfully spoken against good works, which is of the Devil, and thence follows, *Out of the abundance of the heart the mouth speaketh.* That man speaks out of the abundance of the heart who is not ignorant with what intention his words are uttered; and to declare His meaning more openly He adds, *A good man out of the good treasure of his heart bringeth forth good things.* The treasure of the heart is the intention of the thoughts, by which the Judge judges that work which is produced, so that sometimes though the outward work that is shewn seem great, yet because of the carelessness of a cold heart, they receive a little reward from the Lord. CHRYS. Herein also He shews His Godhead as knowing the hidden things of the heart; for not for words only, yea but for evil thoughts also they shall receive punishment. For it is the order of nature that the store of the wickedness which abounds within should be poured forth in words through the mouth. Thus when you shall hear any speaking evil, you must infer that his wickedness is more than what his words express; for what is uttered without is but the overflowing of that within; which was a sharp rebuke to them. For if that which was spoken by them were so evil, consider how evil must be the root from whence it sprung. And this happens naturally; for oftentimes the hesitating tongue does not suddenly pour forth all its evil, while the heart, to which none other is privy, begets whatsoever evil it will, without fear; for it has little fear of God. But when the multitude of the evils which are within

is increased, the things which had been hidden then burst forth through the mouth. This is that He says, *Out of the abundance of the heart the mouth speaketh.* JEROME. What He says, *The good man out of the good treasure of his heart, &c.* is either pointed against the Jews, that seeing they blasphemed God, what treasure in their heart must that be out of which such blasphemy proceeded; or it is connected with what had gone before, that like as a good man cannot bring forth evil things, nor an evil man good things, so Christ cannot do evil works, nor the Devil good works.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

CHRYS. The Lord follows up what He had said before by moving their fears, shewing that they that have thus sinned shall receive the most extreme punishment: *I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.* JEROME. And the meaning is; If every idle word which does not edify the hearers is not without danger to him that speaks it, and if each man shall render an account of his words in the day of judgment, how much more shall you, who have spoken falsely against the works of the Holy Spirit, saying that I cast out dæmons through Beelzebub, render an account of your false charge? CHRYS. He said not 'which ye have spoken,' but makes His teaching of universal application to the whole race of mankind, and at the same time His words less grievous to them that heard them. By an *idle word* is meant one that is false, that accuses any falsely Some indeed say that it includes all light talk, all such as stirs immoderate laughter, or shameful and immodest words. GREG. Or such as lacks either rightness in itself, or reasons of just necessity; JEROME; being spoken without the profit of either the speaker or hearer; as if laying aside weighty matters we should speak of frivolous trifles, or relate old

Greg. Hom. in Ev. vi.

fables. For he that deals in buffoon jests to create laughter, or brings forth any thing shameful, he will be held guilty not of an idle, but of a sinful word. REMIG. The words which here follow depend on those that went before; *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* There is no doubt but that every man shall be condemned for his evil words which he speaks; but none shall be justified for his good words, unless they proceed from his inmost heart, and from an entire purpose. CHRYS. See that this sentence is not a burdensome one. The Judge will pass sentence not according to what any other has said concerning you, but according to what you have yourself spoken. They that are accused then have no need to fear, but they that accuse; for those are not charged of those evil things that have been spoken of them, but these of those evil things that they have spoken.

38. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee.

39. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

CHRYS. Because the Lord had so oft repressed the shameless tongue of the Pharisees by His sayings, they now turn to His works, whereat the Evangelist wondering, says, *Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign of Thee;* and that at a time when they should have been moved, when they should have wondered, and been dumb with astonishment; yet even at such time they desist not from their malice. For they say, *We would see a sign of Thee,* that they may take Him as in a snare. JEROME. They require a sign of Him, as though

Chrys. Hom. xliii.

what they had seen were not signs; and in another Evangelist what they required is more fully expressed, *We would see of Thee a sign from heaven.* Either they would have fire from heaven as Elias did; or after the example of Samuel they would that in summer-time, contrary to the nature of the climate, thunder should be heard, lightnings gleam, and rain descend; as though they could not have spoken falsely even against such miracles, and said that they befel by reason of divers hidden motions in the air. For if thou cavillest against what thou not only beholdest with thine eyes, but feelest with thine hand, and reapest the benefit of, what wilt thou do in those things which come down from heaven? You might make answer, that in Egypt the magi also had given many signs from heaven. CHRYS. But their words are full of hypocrisy and irony. But now they were railing against Him, saying that He had a dæmon; now they fawn upon Him, calling Him, Master. Wherefore the Lord rebukes them severely; *He answered and said unto them, An evil and adulterous generation seeketh after a sign.* When they railed on Him, He had answered them mildly; now they approached Him with smooth and deceitful words, He rebukes them sharply; shewing that He was above either affection, and was neither moved to anger by evil speaking, nor was to be gained by flattery. What He says is this; What wonder that ye do thus to Me who am unknown to you, when you have done the same to the Father, of whom ye have had such large knowledge, in that, despising Him, ye went after dæmons? He calls them an evil generation, because they have ever been ungrateful to their benefactors, and were made worse when they received benefits, which is the extreme of wickedness. JEROME. Excellently is that said, *and adulterous,* seeing she has put away her husband, and, according to Ezekiel, has joined herself to many lovers. CHRYS. Which also proves Him to be equal to the Father, if not to believe in Him makes them adulterous. RABAN. Then He begins to answer them, giving them a sign not from heaven, which they were unworthy to see, but giving it them from the deep beneath. But to His own disciples He gave a sign from heaven, to whom He shewed the glory of His blessed eternity both in a

figure on the mount, and after in verity when He was taken up into heaven. Wherefore it follows, *And there shall no sign be given it, but the sign of the Prophet Jonas.* CHRYS. For the signs He wrought were not in order to move them, for He knew that they were hard as stone, but for the profit of others. Or because they had not received it when He had given them a sign such as they now desired. And a sign was given them, when by their own punishment they learned His power. This He alludes to when He says, *No sign shall be given it.* As much as to say; I have shewn you many mercies; yet none of these has brought you to honour My power, which you will then know when you shall behold your city thrown down upon the ground in punishment. In the meantime He brings in a saying concerning the Resurrection which they should after understand by those things that they should suffer; saying, *Except the sign of the Prophet Jonas.* For verily His Cross would not have been believed, unless it had had signs to testify to it. But if that were not believed, truly the Resurrection would not have been believed. For this reason also He calls this a sign, and brings forward a figure thereof, that the verity itself may be believed. It follows, *As Jonas was three days and three nights in the belly of the whale.* RABAN. He shews that the Jews were as criminal as the Ninevites, and that unless they repented they would be destroyed. But like as punishment was denounced against the Ninevites, and at the same time a remedy was set before them, so neither should the Jews despair of pardon, if at least after Christ's resurrection they should do penitence. For Jonas, that is The Dove, or The mourner, is a sign of Him on whom the Holy Spirit descended in the form of a Dove, and who *bare our sorrows.* The fish which swallowed Jonas Is. 53, 4. in the sea, shews forth the death which Christ suffered in the world. Three days and nights was the one in the whale's belly, the other in the tomb; the one was cast up on dry land, the other arose in glory. AUG. Some, not Aug. de Cons. Ev. iii. 24. knowing the Scripture manner of speaking, would interpret as one night those three hours of darkness when the sun was darkened from the sixth to the ninth hour; and as a day in like manner those other three hours in which it was

again restored to the world, from the ninth hour till sunset. Then follows the night preceding the sabbath, which if we reckon with its own day we shall have thus two days and two nights. Then after the sabbath follows the night of the sabbath prime, that is of the dawning of the Lord's day on which the Lord arose. Thus we shall only get two nights and two days, with this one night to be added if we might understand the whole of it, and it could not be shewn that that dawn was indeed the latter part of the night. So that not even by taking in those six hours, three of darkness, and three of restored light, can we establish the computation of three days and three nights. It remains therefore that we find the explanation in that usual manner of Scripture of putting a part for the whole. JEROME; Not that He remained three whole days and three nights in hell, but that this be understood to imply a part of the preparation day, and of the Lord's day, and the whole sabbath day. AUG. For that the three days were not three full and entire days, Scripture witnesses; the first day is reckoned because the latter end of it comes in; and the third day is likewise reckoned, because the first part of it is included; while the day between, that is the second day, appears in all its twenty-four hours, twelve of the night and twelve of the day. For the succeeding night up to the dawn when the Lord's resurrection was made known, belongs to the third day. For as the first days of creation were, because of man's coming fall, computed from morning to night; so these days are because of man's restoration computed from night to morning. CHRYS. He said not openly that He should rise again, because they would have derided Him, but hints it distantly that even they might believe that He foreknew it. He said not in the earth, but *in the heart of the earth,* therein declaring His tomb, and that none might suspect that there was only the semblance of death. Therefore also He spake of three days, that it should be believed that He was dead. But the sign itself proves the truth of it; for Jonas was in the whale's belly not in figure but in deed; and surely the sign did not happen in very deed, if the thing signified happened only in figure. Wherefore it is manifest that they are children of the Devil who follow

Aug. de Trin. iv. 6.

Marcion asserting that the passion of Christ was only a phantasy. And that He should suffer for them also, though they would not profit by it, is shewn by that which He speaks, that to this generation should be given the sign of Jonas the Prophet.

41. The men of Nineveh shall rise in judgment with this generation and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Chrys. That none should think that the same things would come to pass now among the Jews, as had of old been among the Ninevites; that as Jonas converted them and their city was delivered out of danger, so the Jews should be converted after the resurrection, the Lord now shews the contrary, that they should have no fruit of the benefit of the passion, but should suffer moreover grievous things, as He signifies below in the example of the dæmon. But now He first shews what just punishment they shall suffer, saying, *The men of Nineveh shall rise in judgment with this generation.* Remig. The Lord shews in these words that there shall be one resurrection of the good and the bad against certain heretics, who said that there should be two, one of the good, another of the bad. These words likewise overthrow that fable of the Jews, who use to say that the Resurrection shall be held a thousand years before the Judgment; these words clearly proving that the Judgment shall ensue straight upon the Resurrection. *And shall condemn it.* Jerome. Not by a sentence of judgment, but by the comparison of their example; as He adds, *For they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.* This word 'hic' is to be taken as an adverb of

Jonah 3, 4. place, not as a pronoun. Jonas (according to the LXX) ἔτι τρεῖς ἡμέραι. preached for three days, I for this so long time; he to the Assyrians an unbelieving nation, I to God's own people the Jews; he preached with his voice only, doing no miracles, I, doing so many wonders, am falsely accused as Beelzebub. CHRYS. Yet does not the Lord stay here, but adds another denunciation, saying, *The queen of the south shall rise in the judgment with this generation, and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon.* This was yet more than that first. Jonas went to them; the queen of the south waited not for Solomon to come to her, but herself sought him. Both a woman and a barbarian, and dwelling so far away, she was not afraid of death in her desire to hear his wise words. This woman went to Solomon, I came hither; she rose up from the ends of the earth, I go round about your towns and villages; he spake of trees and wood, I of unspeakable mysteries. JEROME. So the queen of the south will condemn the Jews in the same manner as the men of Nineveh will condemn unbelieving Israel. This is the queen of Saba, of whom we read in the book of Kings and Chronicles, who leaving her nation and kingdom came through so many difficulties to hear the wisdom of Solomon, and brought him many gifts. Also in these instances of Nineveh and the queen of Saba, the faith of the Gentiles is significantly set above that of Israel. RABAN. The Ninevites typify those who cease from sin—the queen those that know not to sin; for penitence puts away sin, wisdom shuns it. REMIG. Beautifully is the Church gathered out of the Gentiles spoken of as a queen who knows how to rule her ways. Ps. 45, 9. Of her the Psalmist speaks; *The queen stood on thy right hand.* She is the queen of the south because she abounds in the fervour of the Holy Spirit. Solomon, interpreted Eph. 2, 14. 'peaceful,' signifies Him of whom it is said, *He is our peace.*

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Chrys. The Lord had said to the Jews, *The men of Nineveh shall rise in the judgment with this generation, and shall condemn it;* that they should not therefore be careless, He tells them that not only in the world to come but here also they should suffer grievous things; setting forth in a sort of riddle the punishment that should fall upon them; whence He says, *When the unclean spirit has gone out of a man.* Jerome. Some suppose that this place is spoken of heretics, because the unclean spirit who dwelt in them before when they were Gentiles, is cast out before the confession of the true faith; when after they went over to heresy, and garnished their house with feigned virtues, then it is that the Devil, having taken to him other seven evil spirits, returns and dwells in them; and their last state becomes worse than their first. And indeed heretics are in a much worse condition than the Gentiles; for in the heretics was a hope of faith, in the Gentiles a war of discord. Yet though this exposition has a plausibility and a shew of learning, I am doubtful of its truth. For by the concluding words of this, whether it be parable or example, *Thus shall it be to this evil generation,* we are compelled to refer it, not to heretics, or to men in general, but to the Jewish people. So the context of the passage may not shift about loosely and vaguely, and be like unmeaning speeches, but may be consistent with itself from first to last. The unclean spirit then went out from the Jews when they received the Law; and being cast out of the Jews, he walked through the wilderness of the Gentiles; as it follows, *He walketh through dry places seeking rest.* Remig. He calls the hearts of the Gentiles *dry places,* as lacking all the moisture of wholesome waters, that is of the

holy Scriptures, and of spiritual gifts, and strangers to the pouring in of the Holy Spirit. RABAN. Or, the *dry places* are the hearts of the faithful, which after they have been purged from the weakness of loose thoughts, the crafty lier-in-wait tries if by any means he may fix his footsteps there; but flying from the chaste spirit, the Devil finds no resting-place to his mind but in the heart of the wicked; as it follows, *and findeth none.* REMIG. The Devil supposed he should have rest for ever among the Gentiles, but it is added, *and findeth none,* because when the Son of God appeared in the mystery of His incarnation, the Gentiles believed. JEROME. And when they believed on the Lord, the Devil, finding no place among the nations, said, *I will return into my house whence I came out;* I have the Jews from whom I formerly departed. *And when he is come, he findeth it empty, swept, and garnished.* For the temple of the Jews was empty, and
John 14, 31. had not Christ to dwell therein, He having said, *Arise, let us go hence.* Seeing then they had not the protection of Angels, and were burdened with the useless observances of the Law, and the traditions of the Pharisees, the Devil returns to his former dwelling, and taking to him seven other dæmons, inhabits it as before. And the last state of that nation is worse than the first, for they are now possessed by a larger number of dæmons in blaspheming Jesus Christ in their synagogues, than they were possessed with in Egypt before they had knowledge of the Law; for it is one thing to have no belief that He should come, another not to receive Him when He is come. A number seven-fold is joined with the Devil, either because of the sabbath, or from the number of the
Is. 11, 2. Holy Spirit; that as in Isaiah upon the bud which comes from the root of Jesse, seven spirits of virtues are related to have descended; so on the other hand an equal number of vices should be poured forth upon the Devil. Beautifully then are seven spirits said to be taken to him, either because of the breaking of the sabbath, or because of the heinous sins which are contrary to the seven gifts of the Holy Spirit. CHRYS. Or, herein He may be shewing forth their punishment. As when dæmoniacs have been loosed from their infirmity, if they after become remiss, they draw upon themselves more grievous illusions, so shall it be among you—before ye were

possessed by a dæmon, when you worshipped idols, and slew your sons to dæmons; yet I forsook you not, but cast out that dæmon by the Prophets, and afterwards came Myself seeking to purify you altogether. Since then ye would not hearken to me, but have fallen into more heinous crime, (as it is greater wickedness to slay Christ than to slay the Prophets,) therefore ye shall suffer more heavy calamities. For what befel them under Vespasian and Titus, were much more grievous than they had suffered in Egypt, in Babylon, and under Antiochus. And this indeed is not all He shews concerning them, but also that since they were destitute of every virtue, they were more fit for the habitation of dæmons than before. It is reasonable to suppose that these things were said not to them only, but also to us. If after being enlightened and delivered from our former evils, we are again possessed by the same wickedness, the punishment of these latter sins will be greater than of the first; as Christ spake to the paralytic, *Behold, thou art made whole, sin not,* John 5, 14.
lest a worse thing come upon thee. RABAN. For when any one is converted to the faith, the Devil is cast out of him in Baptism, who driven thence wanders up and down through the Greg. Mor.
dry places, that is, the hearts of the faithful. GREG. The xxxiii. 3.
dry places where no water is are the hearts of the righteous, which by the power of discipline are dried from all humours of carnal lust. The wet places are the minds of worldly men, which the humour of carnal lust fills, and makes watery; in such the Devil imprints his footsteps the more deeply, inasmuch as in his wanderings he comes down upon such hearts as upon low and marshy ground. RABAN. And returning to his house whence he had gone out, *he findeth it empty,* of good works through slothfulness, *swept,* that is, of its old vices by Baptism, *and garnished* with feigned virtues through hypocrisy. AUG. So that in these words the Lord signifies that Aug.
some shall so believe, as not to have strength for the work Quæst. Ev. i. 8.
of continence, and shall return to the world. *He taketh unto him other seven,* is to be understood that when any has fallen from righteousness, he shall also have hypocrisy. For the lust of the flesh being cast out of its wonted works by penitence, when it finds not any delights in which it may rest, returns the more greedily, and again takes possession of the

soul, if carelessness has ensued, and there has not been introduced as the dweller in the cleansed abode the word of God in sound doctrine. And as he will not only have the seven vices which are the contraries of the spiritual virtues, but will hypocritically feign that he has the virtues, therefore his old lust, taking to itself seven other worse, that is, this seven-fold hypocrisy, returns to him so as to make the

Greg.Mor. vii. 17.

last state of that man worse than the former. GREG. For it often happens that the soul in the commencement of its progress is lifted up, and prides itself on its virtues, that it opens an entrance to the adversary who is raging against it, and who shews himself the more violent in breaking into it, by how much he was grieved at being cast out, though but for a short space.

46. While He yet talked to the people, behold, His mother and His brethren stood without desiring to speak with Him.

47. Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee.

48. But He answered and said unto him that told Him, Who is My mother? and who are My brethren?

49. And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!

50. For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

HILARY. Because He had spoken all the aforesaid things in the power of His Father's majesty, therefore the Evangelist proceeds to tell what answer He made to one that told Him that His mother and His brethren waited for Him without; *While He yet spake unto the people, His mother and His brethren stood without desiring to see Him.* AUG.

Aug. de Cons. Ev. ii. 40.

We are to understand without doubt that this happened close upon the foregoing; for He begins to tell it with the words,

And while He yet spake. What can that *yet* mean but that it was at the very time He spake the foregoing things? Mark also follows up that which He had said concerning blasphemy against the Holy Ghost, by saying, *And there came His mother and His brethren.* Luke has not observed the order of action here, but has placed this earlier as he happened to recollect it. JEROME. From this is taken one of Helvidius's propositions, on the ground that mention is made in the Gospel of the brethren of the Lord. How, says he, are they called brethren of the Lord, if they were not His brethren? But now it should be known that in divine Scripture men are said to be brethren in four different ways, by nature, by nation, by kindred, and by affection. By nature, as Esau and Jacob. By nation, as all Jews are called brethren, as in Deuteronomy, *Thou shalt not set over thee a foreigner who is not thy brother.* They are called brethren by kindred who are of one family, as in Genesis, *Abraham said unto Lot, Let there not be strife between thee and me, for we are brethren.* Also men are called brethren by affection; which is of two kinds, special and general. Special, as all Christians are called brethren, as the Saviour says, *Go tell My brethren.* General, inasmuch as all men are born of one father, we are bound together by a tie of consanguinity, as in that, *Say unto them that hate you, Ye are our brethren.* I ask then, after which manner these are called the Lord's brethren in the Gospel? According to nature? But Scripture saith not, neither calling them sons of Mary nor of Joseph. By nation? But it is absurd that some few out of all the Jews should be called brethren, seeing that all the Jews that were there might have thus been called brethren. By affection, either of a human sort, or of the Spirit? If that be true, yet how were they more His brethren than the Apostles, whom He instructed in the inmost mysteries. Or if because they were men, and all men are brethren, it was foolish to say of them in particular, Behold, Thy brethren seek Thee. It only remains then that they should be His brethren by kindred, not by affection, nor by privilege of nation, not by nature. ID. But some suspect the brethren of the Lord to be sons of Joseph by another wife, following the idle fancies of apo-

Mark 3, 31.

Hieron. cont. Helvid. 14, et seq.

Deut. 17, 15.

Gen. 13, 8.

John 20, 17.

Is. 66, 5. sec. LXX.

Hieron. in loc.

cryphal writers, who have coined a certain woman called Esca. But we understand by the brethren of the Lord, not the sons of Joseph, but cousins of the Saviour, sons of a sister of Mary, an aunt of our Lord, who is said to be the mother
Mark 6, 3. of James the Less, and Joseph, and Jude, whom in another place of the Gospel we find called the brethren of the Lord. And that cousins are called brethren, appears from every
Chrys. Hom. xliv. part of Scripture. CHRYS. But mark the loftiness of His brethren[a]; when they should have come in and hearkened with the crowd, or if they would not this, to have waited the end of His speech, and then to have approached Him—they on the contrary call Him out to them, and do this before the multitude, therein shewing their superabundant love of honour, and also, that with all authority they lay their commands upon Christ. This the Evangelist covertly hints when he says, *While He yet spake;* as much as to say, Was there no other time? But what did they seek to say? Was it aught of the dogmas of truth? then should they have brought it forth before all, that all might profit thereby. But if of other things that concerned themselves alone, they should not have called Him in such haste, whence it is plain
Aug. de Nat. et Grat. 36. that they did this out of vainglory. AUG. But whatever may be decided concerning these brethren, yet concerning the holy Virgin Mary, (for the honour of Christ,) when sin in her is in question, I would not have it brought into doubt. For from this only we might know that more abundant grace was conferred upon her that she should overcome sin on all sides, because she merited to conceive and bring forth Him Who it is clear had no sin. It follows; *Then said one unto Him, Behold Thy mother and Thy brethren stand without seeking Thee.* JEROME. He that delivers this message, seems to me not to do it casually and without meaning, but as setting a snare for Him, whether He would prefer flesh and blood to the spiritual work; and thus the Lord refused to go out, not because He disowned His mother and His brethren, but that He might confound him that had laid this snare for Him. CHRYS. For He said not, Go and say unto her, She is not My mother, but continues His discourse to him that had brought Him word; as it follows;

[a] The text of S. Chrys. has ὅρα γοῦν καὶ αὐτῆς καὶ ἐκείνων τὴν ἀπόνοιαν.

But He answered and said unto him that told Him, Who is My mother? and who are My brethren? HILARY. And He cannot be held to have thought meanly of His mother, seeing that in His passion He evinced the most extreme carefulness for her. CHRYS. But had He desired to disown His mother, He would have done it at the time when the Jews cast His birth in His teeth. JEROME. He did not then, as Marcion and Manichæus say, disown His mother, so as to be thought to be born of a phantasm, but He preferred His Apostles to His kindred, that we also in a comparison of our affections should set the spirit before the flesh. AMBROSE. Nor does He overthrow the duty of filial submission, which is conveyed in the command, *Honour thy father and thy mother,* but shews that He owes more to the mysteries and relationship of His Father, than of His mother; as it follows, *And stretching out His hand to His disciples, He said, Behold My mother and My brethren.* GREGORY. The Lord deigned to call faithful disciples His brethren, saying, *Go, tell My brethren.* Since then a man may be made a brother of the Lord by coming to the faith, it should be enquired how one may become also His mother. Be it known by us then, that he that by believing is made brother or sister of Christ, becomes His mother by preaching; for in pouring Him into the heart of the hearer, he may be said to beget the Lord; and he is made the Lord's mother, when by his word love of the Lord is begotten in the mind of his neighbour. CHRYS. And besides what has been said, He taught also somewhat more, namely, that we should not neglect virtue relying on any kindred. For if it profited His mother nothing that she was such, if she had not had virtue, who is there that shall be saved by His kindred? For there is one only nobility, to do the will of God, and therefore it follows, *Whoso shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.* Many women have blessed that holy Virgin and her womb, and have desired to be made such mothers. What is it then that hinders? Behold, He hath set before you a broad way, and not women only, but men likewise, may become the mother of God. JEROME. Let us also expound in another way. The Saviour is speaking to the

Ambros. in Luc. 8, 21.

Ex. 20, 12.

Greg. Hom. in Ev. iii. 2.

multitude—that is, He teaches the Gentiles the inward mysteries; His mother and His brethren, that is the synagogue and the Jewish people, stand without. HILARY. Although they had like the rest power to come in, yet they abstain John 1,11. from all approach to Him, for *He came unto His own, and* Greg. ubi sup. *His own received Him not.* GREGORY. Thus also His mother is declared to stand without, as though she was not acknowledged, because the synagogue is therefore not acknowledged by its Author, because it held to the observance of the Law, and having lost the spiritual discernment thereof, kept itself without to guard the letter. JEROME. And when they shall have asked and enquired, and sent a messenger, they shall receive for answer, that their will is free, and that they can enter in, if they will believe.

CHAP. XIII.

1. The same day went Jesus out of the house, and sat by the sea side.

2. And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.

3. And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6. And when the sun was up, they were scorched; and because they had no root they withered away.

7. And some fell among thorns; and the thorns sprung up, and choked them:

8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9. Who hath ears to hear, let him hear.

Chrys. When He had rebuked him that told Him of His mother and His brethren, He then did according to their request; He departed out of the house, having first corrected His brethren for their weak desire of vainglory; He then paid the honour due to His mother, as it is said, *The same day Jesus went forth out of the house, and sat down by the*

Aug. de Cons. Ev. ii. 41.

sea side. AUG. By the words, *The same day*, he sufficiently shews that these things either followed immediately upon what had gone before, or that many things could not have intervened; unless indeed 'days' here after the Scripture manner signifies a period. RABAN. For not only the Lord's words and actions, but His journeyings also, and the places in which He works His mighty works and preaches, are full of heavenly sacraments. After the discourse held in the house, wherein with wicked blasphemy He had been said to have a dæmon, He went out and taught by the sea, to signify that having left Judæa because of their sinful unbelief, He would pass to the salvation of the Gentiles. For the hearts of the Gentiles, long proud and unbelieving, are rightly likened to the swelling and bitter waves of the sea. And who knows not that Judæa was by faith the house of the Lord. JEROME. For it must be considered, that the multitude could not enter into the house to Jesus, nor be there where the Apostles heard mysteries; therefore the Lord in mercy to them departed out of the house, and sat near the sea of this world, that great numbers might be gathered to Him, and that they might hear on the sea shore what they were not worthy to hear within; *And great multitudes were gathered unto Him, so that He went into a ship, and sat down, and all the people stood on the shore.* CHRYS. The Evangelist did not relate this without a purpose, but that he might shew the Lord's will therein, who desired so to place the people that He should have none behind Him, but all should be before His face. HILARY. There is moreover a reason in the subject of His discourse why the Lord should sit in the ship, and the multitude stand on the shore. For He was about to speak in parables, and by this action signifies that they who were without the Church could have no understanding of the Divine Word. The ship offers a type of the Church, within which the word of life is placed, and is preached to those without, and who as being barren sand cannot understand it. JEROME. Jesus is in the midst of the waves; He is beaten to and fro by the waves, and, secure in His majesty, causes His vessel to come nigh the land, that the people not being in danger, not being surrounded by temptations which they could not endure,

might stand on the shore with a firm step, to hear what was said. RABAN. Or, that He went into a ship and sat on the sea, signifies that Christ by faith should enter into the hearts of the Gentiles, and should gather together the Church in the sea, that is in the midst of the nations that spake against Him. And the crowd that stood on the sea shore, neither in the ship nor in the sea, offers a figure of those that receive the word of God, and are by faith separated from the sea, that is from the reprobate, but are not yet imbued with heavenly mysteries. It follows; *And He spake many things unto them in parables.* CHRYS. He had not done thus on the mount; He had not framed His discourse by parables. For there were the multitudes only, and a mixed crowd; but here the Scribes and Pharisees. But He speaks in parables not for this reason only, but to make His sayings plainer, and fix them more fully in the memory, by bringing things before the eyes. JEROME. And it is to be noted, that He spake not all things to them in parables, but *many things,* for had He spoken all things in parables, the people would have departed without benefit. He mingles things plain with things dark, that by those things which they understand they may be incited to get knowledge of the things they understand not. The multitude also is not of one opinion, but of divers wills in divers matters, whence He speaks to them in many parables, that each according to their several dispositions may receive some portion of His teaching. CHRYS. He first sets forth a parable to make His hearers more attentive; and because He was about to speak enigmatically, He attracts the attention by this first parable, saying, *Behold, a sower went forth to sow his seed.* JEROME. By this sower is typified the Son of God, who sows among the people the word of the Father. CHRYS. Whence then went out He who is every where present, and how went He out? Not in place; but by His incarnation being brought nearer to us by the garb of the flesh. Forasmuch as we because of our sins could not enter in unto Him, He therefore came forth to us. RABAN. Or, He *went forth,* when having left Judea, He passed by the Apostles to the Gentiles. JEROME. Or, He was within while He was yet in the house, and spake sacraments to His disciples. He went therefore forth from

the house, that He might sow seed among the multitudes. CHRYS. When you hear the words, *the sower went out to sow,* do not suppose that is a tautology. For the sower goes out oftentimes for other ends; as, to break up the ground, to pluck up noxious weeds, to root up thorns, or perform any other species of industry, but this man went forth to sow. What then becomes of that seed? three parts of it perish, and one is preserved; but not all in the same manner, but with a certain difference, as it follows, *And as he sowed, some fell by the wayside.* JEROME. This parable Valentinus lays hold of to establish his heresy, bringing in three different natures; the spiritual, the natural or the animal, and the earthly. But there are here four named, one by the wayside, one stony, one thorny, and a fourth the good ground. CHRYS. Next, how is it according to reason to sow seed among thorns, or on stony ground, or by the wayside? Indeed in the material seed and soil of this world it would not be reasonable; for it is impossible that rock should become soil, or that the way should not be the way, or that thorns should not be thorns. But with minds and doctrines it is otherwise; there it is possible that the rock be made rich soil, that the way should be no more trodden upon, and that the thorns should be extirpated. That the most part of the seed then perished, came not of him that sowed, but of the soil that received it, that is the mind. For He that sowed put no difference between rich and poor, wise or foolish, but spoke to all alike; filling up His own part, though foreseeing all
Is. 5, 4. things that should come to pass, so that He might say, *What ought I to have done that I have not done?* He does not pronounce sentence upon them openly and say, this the indolent received and have lost it, this the rich and have choked it, this the careless and have lost it, because He would not harshly reprove them, that He might not alienate them altogether. By this parable also He instructs His disciples, that though the greater part of those that heard them were such as perished, yet that they should not therefore be remiss; for the Lord Himself who foresaw all things, did not on this account desist from sowing. JEROME. Note that this is the first parable that has been given with its interpretation, and we must beware where the Lord expounds His own teach-

ings, that we do not presume to understand any thing either more or less, or any way otherwise than as so expounded by Him. RABAN. But those things which He silently left to our understanding, should be shortly noticed. The *wayside* is the mind trodden and hardened by the continual passage of evil thoughts; the rock, the hardness of the self-willed mind; the good soil, the gentleness of the obedient mind; the sun, the heat of a raging persecution. The depth of soil, is the honesty of a mind trained by heavenly discipline. But in thus expounding them we should add, that the same things are not always put in one and the same allegorical signification. JEROME. And we are excited to the understanding of His words, by the advice which follows, *He that hath ears to hear, let him hear.* REMIG. These *ears to hear,* are ears of the mind, to understand namely and do those things which are commanded.

10. And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should under-

stand with their heart, and should be converted, and I should heal them.

16. But blessed are your eyes, for they see: and your ears, for they hear.

17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Gloss. ap. Anselm. GLOSS. The disciples understanding that the things which were spoken by the Lord to the people were obscure, desired to hint to Him that He should not speak in parables to them. *And His disciples came to Him, and said, Why speakest Thou to them in parables?* Chrys. Hom. xlv. CHRYS. Wherein it is worthy admiration, that the disciples who desire to learn of Him, know when they ought to ask Him, for they do not this before the multitude. This Matthew declares, when he says, *And they came to Him;* and Mark more expressly says, that *they came to Him when He was alone.* (Mark 4, 10.) JEROME. We must enquire how they could come to Him at that time when Jesus was sitting in the ship; we may understand that they had at the first entered into the ship, and standing there, made this enquiry of Him. REMIG. The Evangelist therefore says, *came to him,* to express that they eagerly enquired of Him; or they might indeed approach Him bodily, though the space between them was small. CHRYS. And observe moreover their goodness, how great their thought for others, that they enquire about what concerns others, before what relates to themselves. For they say not, 'Why speakest Thou to us in parables?' but *to them. And He answered and said unto them, Because it is given to you to know the mystery of the kingdom of heaven.* REMIG. To you, I say, who adhere to Me, and believe in Me. By the mystery of the kingdom of heaven, He intends the Gospel doctrine. *To them,* that is, to them that are without, and who would not believe on Him, the Scribes namely and Pharisees, and to the rest who continue in unbelief, it is not given. Let us then, with the disciples, come unto the Lord with a pure heart, that He may think us worthy to interpret to us the evangelic teaching; according to that, *They who* (Deut. 33, 3.)

draw near to His feet shall receive of His doctrine. CHRYS. In saying this, He does not imply any necessity or fate, but shews at once, that they, to whom it is not given, are the cause of all their own miseries, and yet that the knowledge of the Divine mysteries is the gift of God, and a grace given from above. Yet this does not destroy free will, as is manifest from what follows; for to prevent that either these should despair, or those be remiss, when they hear that *to you it is given,* He shews that the beginning of all lays with ourselves, and then He adds, *For whoso hath, to him shall be given, and he shall abound; and whoso hath not, from him shall be taken what he hath.* As much as to say, Whoso has the desire and the zeal, to him shall be given all those things which are of God; but whoso lacketh these, and does not contribute that part that pertains to him, to him neither are the things which are of God given, but even those things that he hath are taken from him; not because God takes them away, but because he hath made himself unworthy of those that he has. Wherefore we also, if we see any hearkening carelessly, and having exhorted him to attend, he do not heed us, let us be silent; for should we persevere in urging him, his slothfulness will be the more charged against him. But him that is zealous to learn, we draw onwards, pouring forth many things. And He well said according to another Evangelist, *That which he seemeth to have;* for, in truth, he has Luke 8, 18.
not even that he has. REMIG. He that has a desire to read, shall have given to him power to understand, and whoso has not desire to read, that understanding which by the bounty of nature he seems to have, even that shall be taken from him. Or, whoso has charity, to him shall be given the other virtues also; and from him who has not charity, the other virtues likewise shall be taken away, for without charity there can be nothing good. JEROME. Or, To the Apostles who believe in Christ there is given, but from the Jews who believed not on the Son of God there is taken away, even whatever good they might seem to have by nature. For they cannot understand any thing with wisdom, seeing they have not the head of wisdom. HILARY. For the Jews not having faith, have lost also the Law which they had; and Gospel faith has the perfect gift, inasmuch as if received it enriches with new fruit,

if rejected it subtracts from the riches of ancient possession. Chrys. But that what He had said might be made more manifest He adds, *Therefore speak I unto them in parables, because seeing they see not, and hearing they hear not, neither do they understand.* Had this been a natural blindness, He ought to have opened their eyes; but forasmuch as it is voluntary, therefore He said not simply, 'They see not,' but, *Seeing they see not.* For they had seen the dæmons going out, and they said, *He casts out dæmons by Beelzebub;* they
John 9, 16. heard that He drew all men to God, and they say, *This man is not of God.* Therefore because they spake the very contrary to what they saw and heard, to see and to hear is taken from them; for they profit nothing, but rather fall under judgment. For this reason He spake to them at first not in parables, but with much clearness; but because they perverted all they saw and heard, He now speaks in parables. Remig. And it should be noted, that not only what He spake, but also what He did, were parables, that is, signs of things spiritual, which He clearly shews when He says, *That seeing they may not see;* but words are heard and not seen. Jerome. This He says of those who were standing on the shore, and separated from Jesus, and who because of the dashing of the waves heard not distinctly what was said. Chrys. And that they should not say, He slanders us as an enemy, He brings forward the Prophet declaring the same opinion, as it follows, *That there might be fulfilled in them the prophecy*
Is. 6, 9 *of Isaiah, who said, With the hearing ye shall hear and shall not understand, and seeing ye shall see and shall not behold.*
Gloss. non occ. Gloss. That is; With the hearing ye shall hear words, but shall not understand the hidden meaning of those words; seeing ye shall see My flesh indeed, but shall not discern the divinity. Chrys. This He said because they had taken away their own sight and hearing, shutting their eyes, and hardening their hearts. For not only did they not hear at all, but they heard obtusely, as it follows, *The heart of this people is waxed gross, and they have heard hardly with their ears.* Raban. The heart of the Jews is made gross with the grossness of wickedness, and through the abundance of their sins they hear hardly the Lord's words, because they have received them ungratefully. Jerome. And that

we should not suppose that this grossness of the heart and heaviness of the ears is of nature, and not of choice, He adds the fruit of their own wilfulness, *For they have shut their eyes.* CHRYS. Herein He points out how extreme their wickedness, how determined their aversion. Again to draw them towards Him, He adds, *And be converted, and I should heal them;* which shews that if they would be converted, they should be healed. As if one should say, If he would ask me I would immediately forgive him, this would point out how he might be reconciled; so here when He says, *Lest they should be converted and I should heal them,* He shews that it was possible they should be converted, and having done penitence should be saved. AUG. Otherwise; Aug. Quæst. in Matt. q. 14. *They have shut their eyes lest they should see with their eyes,* that is, themselves were the cause that God shut their eyes. For another Evangelist says, *He hath blinded their eyes.* But is this to the end that they should never see? Or that they should not see so much as this, that becoming discontent with their own blindness and bewailing themselves, should so be humbled, and moved to confession of their sins and pious seeking after God. For Mark thus expresses the same thing, *Lest they should be converted, and their sins should be forgiven them.* From which we learn, that by their sins they deserved not to understand; and that yet this was allowed them in mercy that they should confess their sins, and should turn, and so merit to be forgiven. But when John relating this expresses it thus, John 12, 39. *Therefore they could not believe because Esaias said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes and understand with their heart, and be converted, and I should heal them,* this seems to be opposed to this interpretation, and to compel us to take what is here said, *Lest they should see with their eyes,* not as though they might come to see after this fashion, but that they should never see at all; for he says it plainly, *That they should not see with their eyes.* And that he says, *Therefore they could not believe,* sufficiently shews that the blindness was not inflicted, to the end that moved thereby, and grieving that they understood not, they should be converted through penitence; for that they could not, unless

they had first believed, and by believing had been converted, and by conversion had been healed, and having been healed understood; but it rather shews that they were therefore blinded that they should not believe. For he speaks most clearly, *Therefore they could not believe.* But if it be so, who would not rise up in defence of the Jews, and pronounce them to be free from all blame for their unbelief? For, *Therefore they could not believe because He hath blinded their eyes.* But because we must rather believe God to be without fault, we are driven to confess that by some other sins they had thus deserved to be blinded, and that indeed this blinding prevented them from believing; for the words of John are these, *They could not believe, because that Esaias said again, He hath blinded their eyes.* It is in vain then to endeavour to understand it that they were therefore blinded that they should be converted; seeing they could not be converted because they believed not; and they could not believe because they were blinded. Or perhaps we should not say amiss thus—that some of the Jews were capable of being healed, but that being puffed up with so great swelling pride, it was good for them at first that they should not believe, that they might understand the Lord speaking in parables, which if they did not understand they would not believe; and thus not believing on Him, they together with the rest who were past hope crucified Him; and at length after His resurrection, they were converted, when humbled by the guilt of His death they loved Him the more because of the heavy guilt which had been forgiven them; for their so great pride needed such an humiliation to overcome it. This might indeed be thought an inconsistent explanation,
Acts 2, 37. did we not plainly read in the Acts of the Apostles that thus it was. This then that John says, *Therefore they could not believe, because He hath blinded their eyes that they should not see,* is not repugnant to our holding that they were therefore blinded that they should be converted; that is to say, that the Lord's meaning was therefore purposely clothed in the obscurities of parables, that after His resurrection they might turn them to wisdom with a more healthy penitence. For by reason of the darkness of His discourse, they being blinded did not understand the Lord's sayings, and not

understanding them, they did not believe on Him, and not believing on Him they crucified Him; thus after His resurrection, terrified by the miracles that were wrought in His name, they had the greater compunction for their great sin, and were more prostrated in penitence; and accordingly after indulgence granted they turned to obedience with a more ardent affection. Notwithstanding, some there were to whom this blinding profited not to conversion. REMIG. In all the clauses the word 'not' must be understood; thus; That they should not see with their eyes, and should not hear with their ears, and should not understand with their heart, and should not be converted, and I should heal them. GLOSS. So then the eyes of them that see, and will not believe, are miserable, but your eyes are blessed; whence it follows; *Blessed are your eyes, for they see, and your ears, for they hear.* JEROME. If we had not read above that invitation to His hearers to understand, when the Saviour said, *He that hath ears to hear let him hear*, we might here suppose that the eyes and ears which are now blessed are those of the body. But I think that those eyes are blessed which can discern Christ's sacraments, and those ears of which Isaiah speaks, *The Lord hath given me an ear.* GLOSS. The mind is called an eye, because it is intently directed upon what is set before it to understand it; and an ear, because it learns from the teaching of another. HILARY. Or, He is speaking of the blessedness of the Apostolic times, to whose eyes and ears it was permitted to see and to hear the salvation of God, many Prophets and just men having desired to see and to hear that which was destined to be in the fulness of times; whence it follows; *Verily I say unto you, that many Prophets and just men have desired to see the things that ye see, and to hear the things that ye hear, and have not heard them.* JEROME. This place seems to be contradicted by what is said elsewhere. *Abraham rejoiced to see My day, and he saw it, and was glad.* RABAN. Also Isaiah and Micah, and many other Prophets, saw the glory of the Lord; and were thence called 'seers.' JEROME. But He said not, 'The Prophets and the just men,' but *many*; for out of the whole number, it may be that some saw, and others saw not. But as this is a perilous interpretation, that we

Gloss. ap. Anselm.

Is. 50, 4.

Gloss. ord

John 8, 56

should seem to be making a distinction between the merits of the saints, at least as far as the degree of their faith in Christ, therefore we may suppose that Abraham saw in enigma, and not in substance. But ye have truly present with you, and hold, your Lord, enquiring of Him at your will, and eating with Him[1]. CHRYS. These things then which the Apostles saw and heard, are such as His presence, His voice, His teaching. And in this He sets them before not the evil only, but even before the good, pronouncing them more blessed than even the righteous men of old. For they saw not only what the Jews saw not, but also what the righteous men and Prophets desired to see, and had not seen. For they had beheld these things only by faith, but these by sight, and even yet more clearly. You see how He identifies the Old Testament with the New, for had the Prophets been the servants of any strange or hostile Deity, they would not have desired to see Christ.

[1] convescimini.

18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

GLOSS. He had said above, that it was not given to the Jews to know the kingdom of God, but to the Apostles, and therefore He now concludes, saying, *Hear ye therefore the parable of the sower,* ye to whom are committed the mysteries of heaven. AUG. It is certain that the Lord spoke the things which the Evangelist has recorded; but what the Lord spake was a parable, in which it is never required that the things contained should have actually taken place. GLOSS. He proceeds then expounding the parable; *Every man who hears the word of the kingdom,* that is, My preaching which avails to the acquiring the kingdom of heaven, *and understandeth it not;* how he understands it not, is explained by, *for the evil one*—that is the Devil—*cometh and taketh away that which is sown in his heart;* every such man is *that which is sown by the way side.* And note that that which is sown, is taken in different senses; for the seed is that which is sown, and the field is that which is sown, both of which are found here. For where He says *carrieth away that which is sown,* we must understand it of the seed; that which follows, *is sown by the way side,* is to be understood not of the seed, but of the place of the seed, that is, of the man, who is as it were the field sown by the seed of the Divine word. REMIG. In these words the Lord explains what the seed is, to wit, the word of the kingdom, that is of the Gospel teaching. For there are some that receive the word of the Lord with no devotion of heart, and so that seed of God's word which is sown in their heart, is by dæmons straightway carried off, as it were the seed dropped by the way side. It follows, *That which is sown upon the rock, is he that heareth the word, &c.* For the seed or word of God, which is sown in the rock, that is, in the hard and untamed heart, can bring forth no fruit, inasmuch as its hardness is great, and its desire of heavenly things small; and because of this great hardness, it has no root in itself. JEROME. Note that which is said, *is straightway offended.* There is then some difference between him who, by many tribulations and torments, is driven to deny Christ, and him who at the first persecution is offended, and falls away, of which He proceeds to speak, *That which is sown among thorns.* To me He seems here to express figuratively that

Gloss. ap. Anselm.

Aug. de Gen. ad lit. viii. 4.

Gloss. ap. Anselm.

Gen. 3,18. which was said literally to Adam; *Amidst briers and thorns thou shalt eat thy bread,* that he that has given himself up to the delights and the cares of this world, eats heavenly bread and the true food among thorns. Raban. Rightly are they called thorns, because they lacerate the soul by the prickings of thought, and do not suffer it to bring forth the spiritual fruit of virtue. Jerome. And it is elegantly added, *The deceitfulness of riches choke the word;* for riches are treacherous, promising one thing and doing another. The tenure of them is slippery as they are borne hither and thither, and with uncertain step forsake those that have them, or revive those that have them not. Whence the Lord asserts, that rich men hardly enter into the kingdom of heaven, because their riches choke the word of God, and relax the strength of their virtues. Remig. And it should be known, that in these three sorts of bad soil are comprehended all who can hear the word of God, and yet have not strength to bring it forth unto salvation. The Gentiles are excepted, who were not worthy even to hear it. It follows, *That which is sown on the good ground.* The good ground is the faithful conscience of the elect, or the spirit of the saints which receives the word of God with joy and desire and devotion of heart, and manfully retains it amid prosperous and adverse circumstances, and brings it forth in fruit; as it follows, *And brings forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.* Jerome. And it is to be noted, that as in the bad ground there were three degrees of difference, to wit, that by the way side, the stony and the thorny ground; so in the good soil there is a three-fold difference, the hundred-fold, the sixty-fold, and the thirty-fold. And in this as in that, not the substance but the will is changed, and the hearts as well of the unbelieving as the believing receive seed; as in the first case He said, *Then cometh the wicked one, and carrieth off that which is sown in the heart;* and in the second and third case of the bad soil He said, *This is he that heareth the word.* So also in the exposition of the good soil, *This is he that heareth the word.* Therefore we ought first to hear, then to understand, and after understanding to bring forth the fruits of teaching, either an hundred-fold, or sixty, or thirty.

AUG. Some think that this is to be understood as though the saints according to the degree of their merits delivered some thirty, some sixty, some an hundred persons; and this they usually suppose will happen on the day of judgment, not after the judgment. But when this opinion was observed to encourage men in promising themselves impunity, because that by this means all might attain to deliverance, it was answered, that men ought the rather to live well, that each might be found among those who were to intercede for the liberation of others, lest these should be found to be so few that they should soon have exhausted the number allotted to them, and thus there would remain many unrescued from torment, among whom might be found all such as in most vain rashness had promised themselves to reap the fruits of others. REMIG. The thirty-fold then is borne of him who teaches faith in the Holy Trinity; the sixty-fold of him who enforces the perfection of good works; (for in the number six this world was completed with all its equipments;) while he bears the hundred-fold who promises eternal life. For the number one hundred passes from the left hand to the right; and by the left hand the present life is denoted, by the right hand the life to come. Otherwise, the seed of the word of God brings forth fruit thirty-fold when it begets good thoughts, sixty-fold when good speech, and an hundred-fold when it brings to the fruit of good works. AUG. Otherwise; There is fruit an hundred-fold of the martyrs because of their satiety of life or contempt of death; a sixty-fold fruit of virgins, because they rest not warring against the use of the flesh; for retirement is allowed to those of sixty years' age after service in war or in public business; and there is a thirty-fold fruit of the wedded, because theirs is the age of warfare, and their struggle is the more arduous that they should not be vanquished by their lusts. Or otherwise; We must struggle with our love of temporal goods that reason may be master; it should either be so overcome and subject to us, that when it begins to rise it may be easily repressed, or so extinguished that it never arises in us at all. Whence it comes to pass, that death itself is despised for truth's sake, by some with brave endurance, by others with content, and by others with

Aug. de Civ. Dei, xxi. 27.

Gen. 2, 1.

Aug. Quæst. Ev. i. 9

gladness—which three degrees are the three degrees of fruits of the earth—thirty-fold, sixty-fold, and an hundred-fold. And in one of these degrees must one be found at the time of his death, if any desires to depart well out of this life.

vid. Cyp. Tr. iv. 12. JEROME. Or, The hundred-fold fruit is to be ascribed to virgins, the sixty-fold to widows and continent persons, the

Hieron. Ep. 48. 2. thirty-fold to chaste wedlock. ID. For the joining together of the hands, as it were in the soft embrace of a kiss, represents husband and wife. The sixty-fold refers to widows, who as being set in narrow circumstances and affliction are denoted by the depression of the finger; for by how much greater is the difficulty of abstaining from the allurements of pleasure once known, so much greater is the reward. The hundredth number passes from the left to the right, and by its turning round with the same fingers, not on the same hand, it expresses the crown of virginity [a].

24. Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field; from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers,

[a] This alludes to the method of notation by the fingers described by Bede, (with reference to this passage of S. Jerome,) in his treatise 'De Indigitatione,' vol. i. 131. The expression, 'atque suos jam dextra computat annos,' Juv., will occur immediately to the classical reader.

Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

CHRYS. In the foregoing parable the Lord spoke to such as do not receive the word of God; here of those who receive a corrupting seed. This is the contrivance of the Devil, ever to mix error with truth. JEROME. He set forth also this other parable, as it were a rich householder refreshing his guests with various meats, that each one according to the nature of his stomach might find some food adapted to him. He said not 'a second parable,' but *another;* for had He said 'a second,' we could not have looked for a third; but *another* prepares us for many more. REMIG. Here He calls the Son of God Himself the kingdom of heaven; for He saith, *The kingdom of heaven is like unto a man that sowed good seed in his field.* CHRYS. He then points out the manner of the Devil's snares, saying, *While men slept, his enemy came and sowed tares in the midst of the wheat and departed.* He here shews that error arose after truth, as indeed the course of events testifies; for the false prophets came after the Prophets, the false apostles after the Apostles, and Antichrist after Christ. For unless the Devil sees somewhat to imitate, and some to lay in wait against, he does not attempt any thing. Therefore because he saw that this man bears fruit an hundred, this sixty, and this thirty-fold, and that he was not able to carry off or to choke that which had taken root, he turns to other insidious practices, mixing up his own seed, which is a counterfeit of the true, and thereby imposes upon such as are prone to be deceived. So the parable speaks, not of another seed, but of tares which bear a great likeness to wheat corn. Further, the malignity of the Devil is shewn in this, that he sowed when all else was completed, that he might do the greater hurt to the husbandman. AUG. He says, *While men slept,* for while the heads of the Church were abiding in supineness, and after the Apostles had received the sleep of death, then came the Devil and sowed upon the rest those whom the Lord in His interpretation calls evil children. But we do well to enquire whether by such are meant heretics, or

Chrys. Hom. xlvi.

Aug. Quæst. in Matt. q. 11.

Catholics who lead evil lives. That He says, that they were sown among the wheat, seems to point out that they were all of one communion. But forasmuch as He interprets the field to mean not the Church, but the world, we may well understand it of the heretics, who in this world are mingled with the good; for they who live amiss in the same faith may better be taken of the chaff than of the tares, for the chaff has a stem and a root in common with the grain. While schismatics again may more fitly be likened to ears that have rotted, or to straws that are broken, crushed down, and cast forth of the field. Indeed it is not necessary that every heretic or schismatic should be corporally severed from the Church; for the Church bears many who do not so publicly defend their false opinions as to attract the attention of the multitude, which when they do, then are they expelled. When then the Devil had sown upon the true Church divers evil errors and false opinions; that is to say, where Christ's name had gone before, there he scattered errors, himself was the rather hidden and unknown; for He says, *And went his way.* Though indeed in this parable, as we learn from His own interpretation, the Lord may be understood to have signified under the name of tares all stumbling-blocks and such as work iniquity. Chrys. In what follows He more particularly draws the picture of an heretic, in the words, *When the blade grew, and put forth fruit, then appeared the tares also.* For heretics at first keep themselves in the shade; but when they have had long license, and when men have held communication with them in discourse, then they pour forth their venom. Aug. Or otherwise; When a man begins to be spiritual, discerning between things, then he begins to see errors; for he judges concerning whatsoever he hears or reads, whether it departs from the rule of truth; but until he is perfected in the same spiritual things, he might be disturbed at so many false heresies having existed under the Christian name, whence it follows, *And the servants of the householder coming to him, said unto him, Didst thou not sow good seed in thy field? whence then hath it tares?* Are these servants then the same as those whom He afterwards calls reapers? Because in His exposition of the parable, He

Aug. Quæst. in Matt. q. 12.

expounds the reapers to be the Angels, and none would dare to say that the Angels were ignorant who had sowed tares, we should the rather understand that the faithful are here intended by the servants. And no wonder if they are also signified by the good seed; for the same thing admits of different likenesses according to its different significations; as speaking of Himself He says that He is the door, He is the shepherd. REMIG. They came to the Lord not with the body, but with the heart, and desire of the soul; and from Him they gather that this was done by the craft of the Devil, whence it follows, *And he saith unto them, An enemy hath done this.* JEROME. The Devil is called a man that is an enemy because he has ceased to be God; and in the ninth Psalm it is written of him, *Up, Lord, and let not man have the upper hand.* (ver. 19.) Wherefore let not him sleep that is set over the Church, lest through his carelessness the enemy should sow therein tares, that is, the dogmas of the heretics. CHRYS. He is called the enemy on account of the losses he inflicts on men; for the assaults of the Devil are made upon us, though their origin is not in his enmity towards us, but in his enmity towards God. AUG. (Aug. ubi sup.) And when the servants of God knew that it was the Devil who had contrived this fraud, whereby when he found that he had no power in open warfare against a Master of such great name, he had introduced his fallacies under cover of that name itself, the desire might readily arise in them to remove such men from out of human affairs if opportunity should be given them; but they first appeal to God's justice whether they should so do; *The servants said, Wilt thou that we go and gather them out?* CHRYS. Wherein observe the thoughtfulness and affection of the servants; they hasten to root up the tares, thus shewing their anxiety about the good seed; for this is all to which they look, not that any should be punished, but that that which is sown should not perish. The Lord's answer follows, *And he saith unto them, Nay.* JEROME. For room for repentance is left, and we are warned that we should not hastily cut off a brother, since one who is to-day corrupted with an erroneous dogma, may grow wiser to-morrow, and begin to defend the truth; wherefore it is added, *Lest in gathering together the tares ye root out the*

Aug. Quæst. in Matt. q. 12. *wheat also.* AUG. Wherein He renders them more patient and tranquil. For this He says, because good men while yet weak, have need in some things of being mixed up with bad, either that they may be proved by their means, or that by comparison with them they may be greatly stimulated and drawn to a better course. Or perhaps the wheat is declared to be rooted up if the tares should be gathered out of it, on account of many who though at first tares would after become wheat; yet they would never attain to this commendable change were they not patiently endured while they were evil. Thus were they rooted up, that wheat which they would become in time if spared, would be rooted up in them. It is then therefore He forbids that such should be taken away out of this life, lest in the endeavour to destroy the wicked, those of them should be destroyed among the rest who would turn out good; and lest also that benefit should be lost to the good which would accrue to them even against their will from mixing with the wicked. But this may be done seasonably when, in the end of all, there remains no more time for a change of life, or of advancing to the truth by taking opportunity and comparison of others' faults; therefore He adds, *Let both grow together until the harvest*, that is, until the judgment. JEROME. But 1 Cor. 5, 13. this seems to contradict that command, *Put away the evil from among you.* For if the rooting up be forbidden, and we are to abide in patience till the harvest-time, how are we to cast forth any from among us? But between wheat and tares (which in Latin we call 'lolium') so long as it is only in blade, before the stalk has put forth an ear, there is very great resemblance, and none or little difference to distinguish them by. The Lord then warns us not to pass a hasty sentence on an ambiguous word, but to reserve it for His judgment, that when the day of judgment shall come, He may cast forth from the assembly of the saints no longer on suspicion but on manifest guilt. Aug. cont. Ep. Parm. iii. 2. AUG. For when any one of the number of Christians included in the Church is found in such sin as to incur an anathema, this is done, where danger of schism is not apprehended, with tenderness, not for his rooting out, but for his correction. But if he be not conscious of his sin, nor correct it by penitence, he will of his

own choice go forth of the Church and be separated from her communion; whence when the Lord commanded, *Suffer both to grow together till the harvest,* He added the reason, saying, *Lest when ye would gather out the tares ye root up the wheat also.* This sufficiently shews, that when that fear has ceased, and when the safety of the crop is certain, that is, when the crime is known to all, and is acknowledged as so execrable as to have no defenders, or not such as might cause any fear of a schism, then severity of discipline does not sleep, and its correction of error is so much the more efficacious as the observance of love had been more careful. But when the same infection has spread to a large number at once, nothing remains but sorrow and groans. Therefore let a man gently reprove whatever is in his power; what is not so let him bear with patience, and mourn over with affection, until He from above shall correct and heal, and let him defer till harvest-time to root out the tares and winnow the chaff. But the multitude of the unrighteous is to be struck at with a general reproof, whenever there is opportunity of saying aught among the people; and above all when any scourge of the Lord from above gives opportunity, when they feel that they are scourged for their deserts; for then the calamity of the hearers opens their ears submissively to the words of their reprover, seeing the heart in affliction is ever more prone to the groans of confession than to the murmurs of resistance. And even when no tribulation lays upon them, should occasion serve, a word of reproof is usefully spent upon the multitude; for when separated it is wont to be fierce, when in a body it is wont to mourn. CHRYS. This the Lord spake to forbid any putting to death. For we ought not to kill an heretic, seeing that so a never-ending war would be introduced into the world; and therefore He says, *Lest ye root out with them the wheat also;* that is, if you draw the sword and put the heretic to death, it must needs be that many of the saints will fall with them. Hereby He does not indeed forbid all restraint upon heretics, that their freedom of speech should be cut off, that their synods and their confessions should be broken up—but only forbids that they should be put to death. AUG. This indeed was at first my own opinion, Aug. Ep. 93, 17.

that no man was to be driven by force into the unity of Christ; but he was to be led by discourse, contended with in controversy, and overcome by argument, that we might not have men feigning themselves to be Catholics whom we knew to be declared heretics. But this opinion of mine was overcome not by the authority of those who contradicted me, but by the examples of those that shewed it in fact; for the tenor of those laws in enacting which Princes serve the Lord in fear, has had such good effect, that already some say, This we desired long ago; but now thanks be to God who has made the occasion for us, and has cut off our pleas of delay. Others say, This we have long known to be the truth; but we were held by a kind of old habit, thanks be to God who has broken our chains. Others again; We knew not that this was true, and had no desire to learn it, but fear has driven us to give our attention to it, thanks be to the Lord who has banished our carelessness by the spur of terror. Others, We were deterred from entering in by false rumours, which we should not have known to be false had we not entered in, and we should not have entered in had we not been compelled; thanks be to God who has broken up our preaching by the scourge of persecution, and has taught us by experience how empty and false things lying fame had reported concerning His Church. Others say, We thought indeed that it was of no importance in what place we held the faith of Christ; but thanks be to the Lord who has gathered us together out of our division, and has shewn us that it is consonant to the unity of God that He should be worshipped in unity. Let then the Kings of the earth shew themselves the servants of Christ by publishing laws in Christ's behalf. Id. But who is there of you who has any wish that a heretic should perish, nay, that he should so much as lose aught? Yet could the house of David have had peace in no other way, but by the death of Absalom in that war which he waged against his father; notwithstanding his father gave strict commands to his servants that they should save him alive and unhurt, that on his repentance there might be room for fatherly affection to pardon; what then remained for him but to mourn over him when lost, and to console his domestic

Aug. Ep. 185, 32 et 22.

affliction by the peace which it had brought to his kingdom. Thus our Catholic mother the Church, when by the loss of a few she gains many, soothes the sorrow of her motherly heart, healing it by the deliverance of so much people. Where then is that which those are accustomed to cry out, That it is free to all to believe? Whom hath Christ done violence to? Whom hath He compelled? Let them take the Apostle Paul; let them acknowledge in him Christ first compelling and afterwards teaching; first smiting and afterwards comforting. And it is wonderful to see him who entered into the Gospel by the force of a bodily infliction labouring therein more than all those who are called by word only. Why then should not the Church constrain her lost sons to return to her, when her lost sons constrained others to perish?

1 Cor. 15, 10.

REMIG. It follows, *And in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them.* The harvest is the season of reaping which here designates the day of judgment, in which the good are to be separated from the bad. CHRYS. But why does He say, Gather first the tares? That the good should have no fears lest the wheat should be rooted up with them. JEROME. In that He says that the bundles of tares are to be cast into the fire, and the wheat gathered into barns, it is clear that heretics also and hypocrites are to be consumed in the fires of hell, while the saints who are here represented by the wheat are received into the barns, that is into heavenly mansions. AUG. It may be asked why He commands more than one bundle or heap of tares to be formed? Perhaps because of the variety of heretics differing not only from the wheat, but also among themselves, each several heresy, separated from communion with all the others, is designated as a bundle; and perhaps they may even then begin to be bound together for burning, when they first sever themselves from the Catholic communion, and begin to have their independent church; so that it is the burning and not the binding into bundles that will take place at the end of the world. But were this so, there would not be so many who would become wise again, and return from error into the Catholic Church. Wherefore we must understand the

Aug. Quæst. in Matt. q. 12.

binding into bundles to be what shall come to pass in the end, that punishment should fall on them not promiscuously, but in due proportion to the obstinacy and wilfulness of each separate error. RABAN. And it should be noted that, when He says, *Sowed good seed,* He intends that good-will which is in the elect; when He adds, *An enemy came,* He intimates that watch should be kept against him; when as the tares grow up, He suffers it patiently, saying, *An enemy hath done this,* He recommends to us patience; when He says, *Lest haply in gathering the tares, &c.* He sets us an example of discretion; when He says, *Suffer both to grow together till the harvest,* He teaches us long-suffering; and, lastly, He inculcates justice, when He says, *Bind them into bundles to burn.*

31. Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

CHRYS. Seeing the Lord had said above that three parts of the seed perish, and one only is preserved, and of that one part there is much loss by reason of the tares that are sown upon it; that none might say, Who then and how many shall they be that believe; He removes this cause of fear by the parable of the mustard seed: therefore it is said, *Another parable put He forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed.* JEROME. The kingdom of heaven is the preaching of the Gospel, and the knowledge of the Scriptures which leads to life, concerning which it is said to the Jews, *The kingdom of God shall be taken from you.* (Matt. 21, 43.) It is the kingdom of heaven thus understood which is likened to a grain of mustard seed. AUG. (Aug. Quæst. in Ev. i. 11.) A grain of mustard seed may allude to the warmth of faith,

or to its property as antidote to poison. It follows; *Which a man took and sowed in his field.* JEROME. The man who sows is by most understood to be the Saviour, who sows the seed in the minds of believers; by others the man himself, who sows in his field, that is, in his own heart. Who indeed is he that soweth, but our own mind and understanding, which receiving the grain of preaching, and nurturing it by the dew of faith, makes it to spring up in the field of our own breast? *Which is the least of all seeds.* The Gospel preaching is the least of all the systems of the schools; at first view it has not even the appearance of truth, announcing a man as God, God put to death, and proclaiming the offence of the cross. Compare this teaching with the dogmas of the Philosophers, with their books, the splendour of their eloquence, the polish of their style, and you will see how the seed of the Gospel is the least of all seeds. CHRYS. Or; The seed of the Gospel is the least of seeds, because the disciples were weaker than the whole of mankind; yet forasmuch as there was great might in them, their preaching spread throughout the whole world, and therefore it follows, *But when it is grown it is the greatest among herbs,* that is among dogmas. AUG. Dogmas are the decisions of sects[1], the points, that is, that they have determined. JEROME. For the dogmas of Philosophers when they have grown up, shew nothing of life or strength, but watery and insipid they grow into grasses and other greens, which quickly dry up and wither away. But the Gospel preaching, though it seem small in its beginning, when sown in the mind of the hearer, or upon the world, comes up not a garden herb, but a tree, so that the birds of the air (which we must suppose to be either the souls of believers or the Powers of God set free from slavery) come and abide in its branches. The branches of the Gospel tree which have grown of the grain of mustard seed, I suppose to signify the various dogmas in which each of the birds (as explained above) takes his rest. Let us then take the wings of the dove, that flying aloft we may dwell in the branches of this tree, and may make ourselves nests of doctrines, and soaring above earthly things may hasten towards heavenly. HILARY. Or; The Lord compares Himself to a grain of mustard seed,

Aug. ubi sup.

[1] placita sectarum.

Ps. 55, 6.

sharp to the taste, and the least of all seeds, whose strength is extracted by bruising. GREG. Christ Himself is the grain of mustard seed, who, planted in the garden of the sepulchre, grew up a great tree; He was a grain of seed when He died, and a tree when He rose again; a grain of seed in the humiliation of the flesh, a tree in the power of His majesty. HILARY. This grain then when sown in the field, that is, when seized by the people and delivered to death, and as it were buried in the ground by a sowing of the body, grew up beyond the size of all herbs, and exceeded all the glory of the Prophets. For the preaching of the Prophets was allowed as it were herbs to a sick man; but now the birds of the air lodge in the branches of the tree. By which we understand the Apostles, who put forth of Christ's might, and overshadowing the world with their boughs, are a tree to which the Gentiles flee in hope of life, and having been long tossed by the winds, that is by the spirits of the Devil, may have rest in its branches. GREG. *The birds lodge in its branches,* when holy souls that raise themselves aloft from thoughts of earth on the wings of the virtues, breathe again from the troubles of this life in their words and comfortings.

Greg. Mor. xix. 1.

Greg. ubi sup.

33. Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

CHRYS. The same thing the Lord sets forth in this parable of the leaven; as much as to say to His disciples, As leaven changes into its own kind much wheat-flour, so shall ye change the whole world. Note here the wisdom of the Saviour; He first brings instances from nature, proving that as the one is possible so is the other. And He says not simply 'put,' but *hid;* as much as to say, So ye, when ye shall be cast down by your enemies, then ye shall overcome them. And so leaven is kneaded in, without being destroyed, but gradually changes all things into its own nature; so shall it come to pass with your preaching. Fear ye not then because I said that many tribulations shall come upon you, for so shall ye shine forth, and shall over-

come them all. He says, *three measures,* to signify a great abundance; that definite number standing for an indefinite quantity. JEROME. The 'satum' is a kind of measure in use in Palestine containing one modius and a half. AUG. Or, The leaven signifies love, because it causes activity and fermentation; by the woman He means wisdom. By the three measures He intends either those three things in man, with the whole heart, with the whole soul, with the whole mind; or the three degrees of fruitfulness, the hundred-fold, the sixty-fold, the thirty-fold; or those three kinds of men, Noe, Daniel, and Job. RABAN. He says, *Until the whole was leavened,* because that love implanted in our mind ought to grow until it changes the whole soul into its own perfection; which is begun here, but is completed hereafter. JEROME. Or otherwise; The woman who takes the leaven and hides it, seems to me to be the Apostolic preaching, or the Church gathered out of divers nations. She takes the leaven, that is, the understanding of the Scriptures, and hides it in three measures of meal, that the three, spirit, soul, and body, may be brought into one, and may not differ among themselves. Or otherwise; We read in Plato that there are three parts in the soul, reason, anger, and desire; so we also if we have received the evangelic leaven of Holy Scripture, may possess in our reason prudence, in our anger hatred against vice, in our desire love of the virtues, and this will all come to pass by the Evangelic teaching which our mother Church has held out to us. I will further mention an interpretation of some; that the woman is the Church, who has mingled the faith of man in three measures of meal, namely, belief in the Father, the Son, and the Holy Spirit; which when it has fermented into one lump, brings us not to a threefold God, but to the knowledge of one Divinity. This is a pious interpretation, but parables and doubtful solutions of dark things, can never bestow authority on dogmas. HILARY. Or otherwise; The Lord compares Himself to leaven; for leaven is produced from meal, and communicates the power that it has received to a heap of its own kind. The woman, that is the Synagogue, taking this leaven hides it, that is by the sentence of death; but it working in the three measures of meal,

Aug. Quæst. Ev. i. 12.

R. P. iv. 439. λογιστικὸν, ἐπιθυμητικὸν, θυμοειδὲς.

that is equally in the Law, the Prophets, and the Gospels, makes all one; so that what the Law ordains, that the Prophets announce, that is fulfilled in the developements of the Gospels. But many, as I remember, have thought that the three measures refer to the calling of the three nations, out of Shem, Ham, and Japhet. But I hardly think that the reason of the thing will allow this interpretation; for though these three nations have indeed been called, yet in them Christ is shewn and not hidden, and in so great a multitude of unbelievers the whole cannot be said to be leavened.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them.

35. That it might be fulfilled which was spoken by the Prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Chrys. Hom. xlvii. CHRYS. After the foregoing parables, that none might think that Christ was bringing forward any thing new, the Evangelist quotes the Prophet, foretelling even this His manner of preaching: (Mark 4, 33.) Mark's words are, *And with many such parables spake He the word unto them, as they were able to hear it.* So marvel not that, in speaking of the kingdom, He uses the similitudes of a seed, and of leaven; for He was discoursing to common men, and who needed to be led forward by such aids. REMIG. The Greek word 'Parable,' is rendered in Latin 'Similitude,' by which truth is explained; and an image or representation of the reality is set forth. JEROME. Yet He spoke not in parables to the disciples, but to the multitude; and even to this day the multitude hears in parables; and therefore it is said, *And without a parable spake He not unto them.* CHRYS. For though He had spoken many things not in parables, when not speaking before the multitudes, yet at this time spake He nothing without a parable. (Aug. Quæst. in Matt. q. 15.) AUG. Or, this is said, not that He uttered nothing in plain words; but that He

concluded no one discourse without introducing a parable in the course of it, though the chief part of the discourse might consist of matter not figurative. And we may indeed find discourses of His parabolical throughout, but none direct throughout. And by a complete discourse, I mean, the whole of what He says on any topic that may be brought before Him by circumstances, before He leaves it, and passes to a new subject. For sometimes one Evangelist connects what another gives as spoken at different times; the writer having in such a case followed not the order of events, but the order of connexion in his own memory. The reason why He spake in parables the Evangelist subjoins, saying, *That it might be fulfilled that was spoken by the Prophet*, saying, *I will open My mouth in* Ps. 78, 2.
parables; I will utter things kept secret from the foundation of the world. JEROME. This passage is taken from the seventy-seventh Psalm. I have seen copies which read, 'by Esaias the Prophet,' instead of what we have adopted, and what the common text has, *by the Prophet.* REMIG. From which reading Porphyry took an objection to the believers; Such was your Evangelist's ignorance, that he imputed to Isaiah what is indeed found in the Psalms. JEROME. But because the text was not found in Isaiah, his name was, I suppose, therefore erased by such as had observed that. But it seems to me that it was first written thus, 'As was written by Asaph the Prophet, saying;' for the seventy-seventh Psalm out of which this text is taken is ascribed to Asaph the Prophet; and that the copyist not understanding Asaph, and imputing it to error in the transcription, substituted the better known name Isaiah. For it should be known that not David only, but those others also whose names are set before the Psalms and hymns, and songs of God, are to be considered prophets, namely, Asaph, Idithum, and Heman the Esraite, and the rest who are named in Scripture. And so that which is spoken in the Lord's person, *I will open My mouth in parables*, if considered attentively, will be found to be a description of the departure of Israel out of Egypt, and a relation of all the wonders contained in the history of Exodus. By which we learn, that all that is there written may be taken in

a figurative way, and contains hidden sacraments; for this is what the Saviour is there made to preface by the words, Gloss. ap. Anselm. *I will open My mouth in parables.* GLOSS. As though He had said, I who spoke before by the Prophets, now in My own person will open My mouth in parables, and will bring forth out of My secret store mysteries which have been hidden ever since the foundation of the world.

36. Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

CHRYS. The Lord had spoken to the multitude in parables, that He might induce them to ask Him of their meaning; yet, though He had spoken so many things in parables, no man had yet asked Him aught, and therefore He sends them away; *Then Jesus sent the multitude away, and went into the house.* None of the Scribes followed Him here,

from which it is clear that they followed Him for no other purpose than that they might catch Him in His discourse. JEROME. The Lord sends away the multitude, and enters the house that His disciples might come to Him and ask Him privately of those things which the people neither deserved to hear, nor were able. RABAN. Figuratively; Having sent away the multitude of unquiet Jews, He enters the Church of the Gentiles, and there expounds to believers heavenly sacraments, whence it follows, *And His disciples came to Him, saying, Explain to us the parable of the tares of the field.* CHRYS. Before, though desirous to learn, they had feared to ask; but now they ask freely and confidently because they had heard, *To you it is given to know the mystery of the kingdom of heaven*; and therefore they ask when alone, not envying the multitude to whom it was not so given. They pass over the parables of the leaven and the mustard-seed as plain; and ask concerning the parable of the tares, which has some agreement with the foregoing parable concerning the seed, and shews somewhat more than that. And accordingly the Lord expounds it to them, as it follows, *He answered and said unto them, He that sows the good seed is the Son of man.* REMIG. The Lord styles Himself the Son of Man, that in that title He might set an example of humility; or perhaps because it was to come to pass that certain heretics would deny Him to be really man; or that through belief in His Humanity we might ascend to knowledge of His Divinity. CHRYS. *The field is the world.* Seeing it is He that sows His own field, it is plain that this present world is His. It follows, *The good seed are the children of the kingdom.* REMIG. That is, the saints, and elect men, who are counted as sons. AUG. The tares the Lord expounds to mean not as Manichæus interprets, certain spurious parts inserted among the true Scriptures, but all the children of the Evil one, that is, the imitators of the fraud of the Devil. As it follows, *The tares are the children of the evil one*, by whom He would have us understand all the wicked and impious. ID. For all weeds among corn are called tares. It follows, *The enemy who sowed this is the Devil.* CHRYS. For this is part of the wiles of the Devil, to be ever mixing

Aug. cont. Faust. xviii. 7.

Aug. Quæst. Ev. i. 10.

up truth with error. *The harvest is the end of the world.*
John 4,35. In another place He says, speaking of the Samaritans, *Lift up your eyes, and consider the fields that they are already*
Luke 10,2. *white for the harvest;* and again, *The harvest truly is great, but the labourers are few,* in which words He speaks of the harvest as being already present. How then does He here speak of it as something yet to come? Because He has used the figure of the harvest in two significations; as He says there that it is one that soweth, and another that reapeth; but here it is the same who both sows and reaps; indeed there He brings forward the Prophets, not to distinguish them from Himself, but from the Apostles, for Christ Himself by His Prophets sowed among the Jews and Samaritans. The figure of harvest is thus applied to two different things. Speaking of first conviction and turning to the faith, He calls that the harvest, as that in which the whole is accomplished; but when He enquires into the fruits ensuing upon the hearing the word of God, then He calls the end of the world the harvest, as here. Remig. By the harvest is denoted the day of judgment, in which the good are to be separated from the evil; which will be done by the ministry of Angels, as it is said below, that the Son of Man shall come to judgment with His Angels. *As then the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His Angels, and they shall gather out of His kingdom all offences, and them which do iniquity.*
Aug. de Civ. Dei, xx. 9. Aug. Out of that kingdom in which are no offences? The kingdom then is His kingdom which is here, namely, the Church.
Aug. Quæst. Ev. i. 10. Id. That the tares are first separated, signifies that by tribulation the wicked shall be separated from the righteous; and this is understood to be performed by good Angels, because the good can discharge duties of punishment with a good spirit, as a judge, or as the Law, but the wicked cannot fulfil offices of mercy. Chrys. Or we may understand it of the kingdom of the heavenly Church; and then there will be held out here a two-fold punishment; first that they fall from glory as that is said, *And they shall gather out of His kingdom all offences,* to the end, that no offences should be seen in His kingdom; and then that they

are burned. *And they shall cast them into a furnace of fire.* JEROME. The offences are to be referred to the tares. GLOSS. *The offences,* and, *them that do iniquity,* are to be distinguished as heretics and schismatics; the *offences* referring to heretics; while by *them that do iniquity* are to be understood schismatics. Otherwise; By *offences* may be understood those that give their neighbour an occasion of falling, by *those that do iniquity* all other sinners. RABAN. Observe, He says, *Those that do iniquity,* not, those who have done; because not they who have turned to penitence, but they only that abide in their sins are to be delivered to eternal torments. CHRYS. Behold the unspeakable love of God towards men! He is ready to shew mercy, slow to punish; when He sows, He sows Himself; when He punishes, He punishes by others, sending His angels to that. It follows, *There shall be weeping and gnashing of teeth.* REMIG. In these words is shewn the reality of the resurrection of the body; and further, the twofold pains of hell, extreme heat, and extreme cold. And as the offences are referred to the tares, so the righteous are reckoned among the children of the kingdom; concerning whom it follows, *Then the righteous shall shine as the sun in the kingdom of their Father.* For in the present world the light of the saints shines before men, but after the consummation of all things, the righteous themselves shall shine as the sun in the kingdom of their Father. CHRYS. Not that they shall not shine with higher brightness, but because we know no degree of brightness that surpasses that of the sun, therefore He uses an example adapted to our understanding. REMIG. That He says, *Then shall they shine,* implies that they now shine for an example to others, but they shall then shine as the sun to the praise of God. *He that hath ears to ear, let him hear.* RABAN. That is, Let him understand who has understanding, because all these things are to be understood mystically, and not literally.

Gloss. non occ.

44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Chrys. The foregoing parables of the leaven, and the grain of mustard-seed, are referred to the power of the Gospel preaching, which has subdued the whole world; in order to shew its value and splendour, He now puts forth parables concerning a pearl and a treasure, saying, *The kingdom of heaven is like unto treasure hid in the field.* For the Gospel preaching is hidden in this world; and if you do not sell your all you will not purchase it; and this you ought to do with joy; wherefore it follows, *which when a man hath found he hideth it.* Hilary. This treasure is indeed found without cost; for the Gospel preaching is open to all, but to use and possess the treasure with its field we may not without price, for heavenly riches are not obtained without the loss of this world. Jerome. That he hides it, does not proceed of envy towards others, but as one that treasures up what he would not lose, he hides in his heart that which he prizes above his former possessions.

Greg. Hom. in Ev. xi. 1.

Gregory. Otherwise; The treasure hidden in the field is the desire of heaven; the field in which the treasure is hidden is the discipline of heavenly learning; this, when a man finds, he hides, in order that he may preserve it; for zeal and affections heavenward it is not enough that we protect from evil spirits, if we do not protect from human praises. For in this present life we are in the way which leads to our country, and evil spirits as robbers beset us in our journey. Those therefore who carry their treasure openly, they seek to plunder in the way. When I say this, I do not mean that our neighbours should not see our works, but that in what we do, we should not seek praise from without. The kingdom of heaven is therefore compared to things of earth, that the mind may rise from things familiar to things unknown, and may learn to love the unknown by that which it knows is loved when known. It follows, *And for joy thereof he goeth and selleth all that he hath, and buyeth that field.* He it is that selleth all he hath and buyeth the field, who, renouncing fleshly delights, tramples upon all his worldly desires in his anxiety for the

Col. 2, 3.

heavenly discipline. Jerome. Or, That treasure *in which are hid all the treasures of wisdom and knowledge,* is either God the Word, who seems hid in Christ's flesh, or the Holy

Scriptures, in which are laid up the knowledge of the Saviour. AUG. Or, He speaks of the two testaments in the Church, which, when any hath attained to a partial understanding of, he perceives how great things lie hid there, and *goeth and selleth all that he hath, and buyeth that*; that is, by despising temporal things he purchases to himself peace, that he may be rich in the knowledge of God.

Aug. Quæst. in Ev. i. 13.

45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46. Who when he had found one pearl of great price, went and sold all that he had, and bought it.

CHRYS. The Gospel preaching not only offers manifold gain as a treasure, but is precious as a pearl; wherefore after the parable concerning the treasure, He gives that concerning the pearl. And in preaching, two things are required, namely, to be detached from the business of this life, and to be watchful, which are denoted by this merchant-man. Truth moreover is one, and not manifold, and for this reason it is one pearl that is said to be found. And as one who is possessed of a pearl, himself indeed knows of his wealth, but is not known to others, ofttimes concealing it in his hand because of its small bulk, so it is in the preaching of the Gospel; they who possess it know that they are rich, the unbelievers, not knowing of this treasure, know not of our wealth. JEROME. By the *goodly pearls* may be understood the Law and the Prophets. Hear then Marcion and Manichæus; the good pearls are the Law and the Prophets. One pearl, the most precious of all, is the knowledge of the Saviour and the sacrament of His passion and resurrection, which when the merchantman has found, like Paul the Apostle, he straightway despises all the mysteries of the Law and the Prophets, and the old observances in which he had lived blameless, counting them as dung that he may win Christ. Not that the finding of a new pearl is the condemnation of the old pearls, but that in comparison of that, all other pearls are worthless. GREGORY. Or by

Phil. 3, 8.

Greg. Hom. in Ev. xi. 2.

the pearl of price is to be understood the sweetness of the heavenly kingdom, which, he that hath found it, selleth all and buyeth. For he that, as far as is permitted, has had perfect knowledge of the sweetness of the heavenly life, readily leaves all things that he has loved on earth; all that once pleased him among earthly possessions now appears to have lost its beauty, for the splendour of that precious pearl is alone seen in his mind. (Aug. Quæst. in Matt. q. 13.) AUG. Or, A man seeking goodly pearls has found one pearl of great price; that is, he who is seeking good men with whom he may live profitably, finds one alone, Christ Jesus, without sin; or, seeking precepts of life, by aid of which he may dwell righteously among men, finds love of his neighbour, in which one rule, the Apostle says, are comprehended all things; (Rom. 13, 9.) or, seeking good thoughts, he finds that Word in which all things are contained, *In the beginning was the Word*, (John 1, 1.) which is lustrous with the light of truth, stedfast with the strength of eternity, and throughout like to itself with the beauty of divinity, and when we have penetrated the shell of the flesh, will be confessed as God. But whichever of these three it may be, or if there be any thing else that can occur to us, that can be signified under the figure of the one precious pearl, its preciousness is the possession of ourselves, who are not free to possess it unless we despise all things that can be possessed in this world. For having sold our possessions, we receive no other return greater than ourselves, (for while we were involved in such things we were not our own,) that we may again give ourselves for that pearl, not because we are of equal value to that, but because we cannot give anything more.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the

angels shall come forth, and sever the wicked from the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

CHRYS. In the foregoing parables He has commended the Gospel preaching; now, that we may not trust in preaching only, nor think that faith alone is sufficient for our salvation, He adds another fearful parable, saying, *Again, the kingdom of heaven is like unto a net cast into the sea.* JEROME. In fulfilment of that prophecy of Hieremias, who said, *I will send unto you many fishers,* when Peter and Andrew, James and John, heard the words, *Follow Me, I will make you fishers of men,* they put together a net for themselves formed of the Old and New Testaments, and cast it into the sea of this world, and that remains spread until this day, taking up out of the salt and bitter and whirlpools whatever falls into it, that is good men and bad; and this is that He adds, *And gathered of every kind.* GREGORY. Or otherwise; The Holy Church is likened to a net, because it is given into the hands of fishers, and by it each man is drawn into the heavenly kingdom out of the waves of this present world, that he should not be drowned in the depth of eternal death. This net gathers of every kind of fishes, because the wise and the foolish, the free and the slave, the rich and the poor, the strong and the weak, are called to forgiveness of sin; it is then fully filled when in the end of all things the sum of the human race is completed; as it follows, *Which, when it was filled, they drew out, and sitting down on the shore gathered the good into vessels, but the bad they cast away.* For as the sea signifies the world, so the sea shore signifies the end of the world; and as the good are gathered into vessels, but the bad cast away, so each man is received into eternal abodes, while the reprobate having lost the light of the inward kingdom are cast forth into outer darkness. But now the net of faith holds good and bad mingled together in one; but the shore shall discover what the net of the Church has brought to land. JEROME. For when the net shall be drawn to

Jer. 16, 16.

Greg. Hom. in Ev. xi. 4.

the shore, then shall be shewn the true test for separating the fishes. CHRYS. Wherein does this parable differ from the parable of the tares? There, as here, some perish and some are saved; but there, because of their heresy of evil dogmas; in the first parable of the sower, because of their not attending to what was spoken; here, because of their evil life, because of which, though drawn by the net, that is, enjoying the knowledge of God, they cannot be saved. And when you hear that the wicked are *cast away*, that you may not suppose that this punishment may be risked, He adds an exposition shewing its severity, saying, *Thus shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.* Though He elsewhere declares, that He shall separate them as a shepherd separates the sheep from the goats; He here declares, that the Angels shall do it, as also in the parable of the tares.

Greg. ubi sup. GREGORY. To fear becomes us here, rather than to expound; for the torments of sinners are pronounced in plain terms, that none might plead his ignorance, should eternal punishment be threatened in obscure sayings. JEROME. For when the end of the world shall be come, then shall be shewn the true test of separating the fishes, and as in a sheltered harbour the good shall be sent into the vessels of heavenly abodes, but the flame of hell shall seize the wicked to be dried up and withered.

51. Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord.

52. Then said He unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old.

Gloss. non occ. GLOSS. When the multitude had departed, the Lord spoke to His disciples in parables, by which they were instructed only so far as they understood them; wherefore He asks

them, *Have ye understood all these things? They say unto him, Yea, Lord.* JEROME. For this is spoken especially to the Apostles, whom He would have not to hear only as the multitude, but to understand as having to teach others. CHRYS. Then He praises them because they had understood; He saith unto them; *Therefore every Scribe instructed in the kingdom of heaven is like unto an householder who bringeth out of his treasure things new and old.* AUG. He said not 'old and new,' as He surely would have said had He not preferred to preserve the order of value rather than of time. But the Manichæans while they think they should keep only the new promises of God, remain in the old man of the flesh, and put on newness of error. ID. By this conclusion, whether did He desire to shew whom He intended by the treasure hid in the field—in which case we might understand the Holy Scriptures to be here meant, the two Testaments by the things new and old—or did He intend that he should be held learned in the Church who understood that the Old Scriptures were expounded in parables, taking rules from these new Scriptures, seeing that in them also the Lord proclaimed many things in parables. If He then, in whom all those old Scriptures have their fulfilment and manifestation, yet speaks in parables until His passion shall rend the vail, when there is nothing hid that shall not be revealed, much more those things which were written of Him so long time before we see to have been clothed in parables; which the Jews took literally, being unwilling to be learned in the kingdom of heaven. GREGORY. But if by *things new and old* in this passage we understand the two Testaments, we deny Abraham to have been learned, who although he knew indeed some deeds of the Old Testament, yet had not read the words. Neither Moses may we compare to a learned householder, for although he composed the Old Testament, yet had he not the words of the New. But what is here said may be understood as meant not of those who had been, but of such as might hereafter be in the Church, who then *bring forth things new and old* when they speak the preachings of both Testaments, in their words and in their lives. HILARY. Speaking to His disciples, He calls them Scribes

Aug. de Civ. Dei, xx. 4.

Aug. Quæst. in Matt. q. 16.

Greg. ubi sup.

on account of their knowledge, because they understood the things that He brought forward, both new and old, that is from the Law and from the Gospels; both being of the same householder, and both treasures of the same owner. He compares them to Himself under the figure of a householder, because they had received doctrine of things both new and old out of His treasury of the Holy Spirit. JEROME. Or the Apostles are called Scribes instructed, as being the Saviour's notaries who wrote His words and precepts on fleshly tables of the heart with the sacraments of the heavenly kingdom, and abounded in the wealth of a householder, bringing forth out of the stores of their doctrine things new and old; whatsoever they preached in the Gospels, that they proved by the words of the Law and the Prophets. Whence the Bride speaks in the Song of
c. 7, 13. Songs; *I have kept for thee my beloved the new with the*
Greg. ubi sup. *old.* GREGORY. Otherwise; The things old are, that the human race for its sin should suffer in eternal punishment; the things new, that they should be converted and live in the kingdom. First, He brought forward a comparison of the kingdom to a treasure found and a pearl of price; and after that, narrated the punishment of hell in the burning of the wicked, and then concluded with *Therefore every Scribe, &c.* as if He had said, He is a learned preacher in the Church who knows to bring forth things new concerning the sweetness of the kingdom, and to speak things old concerning the terror of punishment; that at least punishment may deter those whom rewards do not excite.

53. And it came to pass, that when Jesus had finished these parables, He departed thence.

54. And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55. Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas?

56. And his sisters, are they not all with us? Whence then hath this man all these things?

57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58. And He did not many mighty works there, because of their unbelief.

Jerome. After the parables which the Lord spake to the people, and which the Apostles only understand, He goes over into His own country that He may teach there also. Aug. From the foregoing discourse consisting of these parables, He passes to what follows without any very evident connection between them. Besides which, Mark passes from these parables to a different event from what Matthew here gives; and Luke agrees with him, so continuing the thread of the story as to make it much more probable that that which they relate followed here, namely, about the ship in which Jesus slept, and the miracle of the demons cast out; which Matthew has introduced above. Chrys. By *His own country* here, he means Nazareth; for it was not there but in Capharnaum that, as is said below, He wrought so many miracles; but to these He shews His doctrine, causing no less wonder than His miracles. Remig. He taught in their synagogues where great numbers were met, because it was for the salvation of the multitude that He came from heaven upon earth. It follows; *So that they marvelled, and said, Whence hath this man this wisdom, and these many mighty works?* His wisdom is referred to His doctrine, His mighty works to His miracles. Jerome. Wonderful folly of the Nazarenes! They wonder whence Wisdom itself has wisdom, whence Power has mighty works! But the source of their error is at hand, because they regard Him as the son of a carpenter; as they say, *Is not this the carpenter's son?* Chrys. Therefore were they in all things insensate, seeing they lightly esteemed Him on account of him who was regarded as His father, notwithstanding the many instances in old times of sons illustrious sprung from ignoble fathers; as David was the son of a husbandman, Jesse; Amos the son

Aug. de Cons. Ev. ii. 42.

Chrys. Hom. xlviii.

of a shepherd, himself a shepherd. And they ought to have given Him more abundant honour, because, that coming of such parents, He spake after such manner; clearly shewing that it came not of human industry, but of divine grace.

Pseudo-Aug. non occ. cf Serm. 135. App.

PSEUDO-AUG. For the Father of Christ is that Divine Workman who made all these works of nature, who set forth Noah's ark, who ordained the tabernacle of Moses, and instituted the Ark of the covenant; that Workman who polishes the stubborn mind, and cuts down the proud thoughts. HILARY. And this was the carpenter's son who subdues iron by means of fire, who tries the virtue of this world in the judgment, and forms the rude mass to every work of human need; the figure of our bodies, for example, to the divers ministrations of the limbs, and all the actions of life eternal. JEROME. And when they are mistaken in His father, no wonder if they are also mistaken in His brethren. Whence it is added, *Is not His mother Mary, and His brethren, James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us?*

Hieron. in Helvid. 14.

ID. Those who are here called the Lord's brethren, are the sons of a Mary, His mother's sister; she is the mother of this James and Joseph, that is to say, Mary the wife of Cleophas, and this is the Mary who is called the mother of James the Less.

Aug. Quæst. in Matt. q. 17.

AUG. No wonder then that any kinsman by the mother's side should be called the Lord's brethren, when even by their kindred to Joseph some are here called His brethren by those who thought Him the son of Joseph. HILARY. Thus the Lord is held in no honour by His own; and though the wisdom of His teaching, and the power of His working raised their admiration, yet do they not believe that He did these things in the name of the Lord, and they cast His father's trade in His teeth. Amid all the wonderful works which He did, they were moved with the contemplation of His Body, and hence they ask, *Whence hath this man these things? And thus they were offended in Him.* JEROME. This error of the Jews is our salvation, and the condemnation of the heretics, for they perceived Jesus Christ to be man so far as to think Him the son of a carpenter. CHRYS. Observe Christ's mercifulness; He is evil spoken of, yet He answers with mildness; *Jesus said unto them, A prophet is not without honour, but in his own country, and in his*

own house. REMIG. He calls Himself a Prophet, as Moses also declares, when he says, *A Prophet shall God raise up unto you of your brethren.* And it should be known, that not Christ only, who is the Head of all the Prophets, but Jeremiah, Daniel, and the other lesser Prophets, had more honour and regard among strangers than among their own citizens. JEROME. For it is almost natural for citizens to be jealous towards one another; for they do not look to the present works of the man, but remember the frailties of his childhood; as if they themselves had not passed through the very same stages of age to their maturity. HILARY. Further, He makes this answer, that a Prophet is without honour in his own country, because it was in Judæa that He was to be condemned to the sentence of the cross; and forasmuch as the power of God is for the faithful alone, He here abstained from works of divine power because of their unbelief; whence it follows, *And He did not there many mighty works because of their unbelief.* JEROME. Not that because they did not believe He could not do His mighty works; but that He might not by doing them be condemning His fellow-citizens in their unbelief. CHRYS. But if His miracles raised their wonder, why did He not work many? Because He looked not to display of Himself, but to what would profit others; and when that did not result, He despised what pertained only to Himself that He might not increase their punishment. Why then did He even these few miracles? That they should not say, We should have believed had any miracles been done among us. JEROME. Or we may understand it otherwise, that Jesus is despised in His own house and country, signifies in the Jewish people; and therefore He did among them few miracles, that they might not be altogether without excuse; but among the Gentiles He does daily greater miracles by His Apostles, not so much in healing their bodies, as in saving their souls.

Deut. 18, 18.

CHAP. XIV.

1. At that time Herod the tetrarch heard of the fame of Jesus.

2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4. For John said unto him, It is not lawful for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Gloss. non occ. GLOSS. THE Evangelist had above shewn the Pharisees speaking falsely against Christ's miracles, and just now His fellow-citizens wondering, yet despising Him; he now relates what opinion Herod had formed concerning Christ on hearing of His miracles, and says, *At that time Herod the tetrarch heard the fame of Jesus.* CHRYS. It is not without reason that the Evangelist here specifies the time, but that you may understand the pride and carelessness of the tyrant; inasmuch as he had not at the first made himself acquainted with the things concerning Christ, but now only after long time. Thus they, who in authority are fenced about with much pomp, learn these things slowly, because they do not much regard them. Aug. de Cons. Ev. ii. 43. AUG. Matthew says, *At that time,* not, On that day, or, In that same hour; for Mark relates the same circumstances, but not in the same order. He places

this after the mission of the disciples to preach, though not implying that it necessarily follows there; any more than Luke, who follows the same order as Mark. CHRYS. Observe how great a thing is virtue; Herod fears John even after he is dead, and philosophizes concerning the resurrection; as it follows; *And he saith to his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works are wrought in him.* RABAN. From this place we may learn how great the jealousy of the Jews was; that John could have risen from the dead, Herod, an alien-born, here declares, without any witness that he had risen: concerning Christ, whom the Prophets had foretold, the Jews preferred to believe, that He had not risen, but had been carried away by stealth. This intimates that the Gentile heart is more disposed to belief than that of the Jews. JEROME. One of the Ecclesiastical interpreters asks what caused Herod to think that John was risen from the dead; as though we had to account for the errors of an alien, or as though the heresy of metempsychosis was at all supported by this place—a heresy which teaches that souls pass through various bodies after a long period of years—for the Lord was thirty years old when John was beheaded. RABAN. All men have well thought concerning the power of the resurrection, that the saints shall have greater power after they have risen from the dead, than they had while they were yet weighed down with the infirmity of the flesh; wherefore Herod says, *Therefore mighty works are wrought in him.* AUG. Luke's words are, *John have I beheaded: who is he of whom I hear such things?* As Luke has thus represented Herod as in doubt, we must understand rather that he was afterwards convinced of that which was commonly said—or we must take what he here says to his servants as expressing a doubt,—for they admit of either of these acceptations. REMIG. Perhaps some one may ask how it can be here said, *At that time Herod heard,* seeing that we have long before read that Herod was dead, and that on that the Lord returned out of Egypt. This question is answered, if we remember that there were two Herods. On the death of the first Herod, his son Archelaus succeeded him, and after ten years was sent into exile to

Aug. ubi sup. Luke 9, 9

Vienne in Gaul. Then Cæsar Augustus gave command that the kingdom should be divided into tetrarchies, and gave three parts to the sons of Herod. This Herod then who beheaded John is the son of that greater Herod under whom the Lord was born; and this is confirmed by the Evangelist adding *the tetrarch.* GLOSS. Having mentioned this supposition of John's resurrection, because he had never yet spoken of his death, he now returns, and narrates how it came to pass. CHRYS. And this relation is not set before us as a principal matter, because the Evangelist's only object was to tell us concerning Christ, and nothing beyond, unless so far as it furthered this object. He says then, *For Herod had seized John, and bound him.* AUG. Luke does not give this in the same order, but where he is speaking of the Lord's baptism, so that he took beforehand an event which happened long afterwards. For after that saying of John's concerning the Lord, that His fan is in His hand, he straightway adds this, which, as we may gather from John's Gospel, did not follow immediately. For he relates that after Jesus was baptized, He went into Galilee, and thence returned into Judæa, and baptized there near to the Jordan before John was cast into prison. But neither Matthew nor Mark have placed John's imprisonment in that order in which it appears from their own writings that it took place; for they also say that when John was delivered up, the Lord went into Galilee, and after many things there done, then by occasion of the fame of Christ reaching Herod they relate what took place in the imprisonment and beheading of John. The cause for which he had been cast into prison he shews when he says, *On account of Herodias his brother's wife. For John had said unto him, It is not lawful for thee to have her.* JEROME. The old history tells us, that Philip the son of Herod the greater, the brother of this Herod, had taken to wife Herodias daughter of Aretas, king of the Arabs; and that he, the father-in law, having afterwards cause of quarrel with his son-in-law, took away his daughter, and to grieve her husband gave her in marriage to his enemy Herod. John the Baptist therefore, who came in the spirit and power of Elias, with the same authority that he had exerted over

Gloss.ord.

Aug. de Cons. Ev. ii. 44.

Ahab and Jezebel, rebuked Herod and Herodias, because that they had entered into unlawful wedlock; it being unlawful while the own brother yet lives to take his wife. He preferred to endanger himself with the King, than to be forgetful of the commandments of God in commending himself to him. CHRYS. Yet he speaks not to the woman but to the husband, as he was the chief person. GLOSS. And perhaps he observed the Jewish Law, according to which John forbade him this adultery. *And desiring to kill him, he feared the people.* JEROME. He feared a disturbance among the people for John's sake, for he knew that multitudes had been baptized by him in Jordan; but he was overcome by love of his wife, which had already made him neglect the commands of God. GLOSS. The fear of God amends us, the fear of man torments us, but alters not our will; it rather renders us more impatient to sin as it has held us back for a time from our indulgence.

Gloss. ord.

Gloss. ord.

6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask.

8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

GLOSS. The Evangelist having related John's imprisonment, proceeds to his putting to death, saying, *But on Herod's birthday, the daughter of Herodias danced in the*

Gloss. non occ.

midst. Jerome. We find no others keeping their birthday besides Herod and Pharaoh, that they who were alike in their wickedness might be alike in their festivities. Remig. It should be known that it is customary not for rich only but for poor mothers also, to educate their daughters so chastely, that they are scarce so much as seen by strangers. But this unchaste woman had so brought up her daughter after the same manner, that she had taught her not chastity but dancing. Nor is Herod to be less blamed who forgot that his was a royal palace, but this woman made it a theatre; *And it pleased Herod, so that he swore with an oath that he would give her whatsoever she should ask of him.* Jerome. I do not excuse Herod that he committed this murder against his will by reason of his oath, for perhaps he took the oath for the very purpose of bringing about the murder. But if he says that he did it for his oath's sake, had she asked the death of her mother, or her father, would he have granted it or not? What then he would have refused in his own person, he ought to have rejected in that of the Prophet. Isidore. In evil promises then break faith. That promise is impious which must be kept by crime; that oath is not to be observed by which we have unwittingly pledged ourselves to evil. It follows, *And she being before instructed of her mother said, Give me here John Baptist's head in a charger.* Jerome. For Herodias, fearing that Herod might some time recover his senses, and be reconciled to his brother, and dissolve their unlawful union by a divorce, instructs her daughter to ask at once at the banquet the head of John, a reward of blood worthy of the deed of the dancing. Chrys. Here is a twofold accusation against the damsel, that she danced, and that she chose to ask an execution as her reward. Observe how Herod is at once cruel and yielding; he obliges himself by an oath, and leaves her free to choose her request. Yet when he knew what evil was resulting from her request, he was grieved, *And the king was sorry,* for virtue gains praise and admiration even among the bad. Jerome. Otherwise; It is the manner of Scripture to speak of events as they were commonly viewed at the time by all. So Joseph is called by Mary herself the father of Jesus; so here

Isidore, Lib. Syn. ii. 10.

Herod is said to be *sorry*, because the guests believed that he was so. This dissembler of his own inclinations, this contriver of a murder displayed sorrow in his face, when he had joy in his mind. *For his oath's sake, and them which sat with him at meat, he commanded it to be given.* He excuses his crime by his oath, that his wickedness might be done under a pretence of piety. That he adds, *and them that sat at meat with him,* he would have them all sharers in his crime, that a bloody dish might be brought in in a luxurious feast. CHRYS. If he was afraid to have so many witnesses of his perjury, how much more ought he to have feared so many witnesses of a murder? REMIG. Here is a less sin done for the sake of another greater; he would not extinguish his lustful desires, and therefore he betakes him to luxurious living; he would not put any restraint on his luxury, and thus he passes to the guilt of murder; for, *He sent and beheaded John in prison, and his head was brought in a charger.* JEROME. We read in Roman history, that Flaminius, a Roman general, sitting at supper with his mistress, on her saying that she had never seen a man beheaded, gave permission that a man under sentence for a capital crime should be brought in and beheaded during the entertainment. For this he was expelled the senate by the censors, because he had mingled feasting with blood, and had employed death, though of a criminal, for the amusement of another, causing murder and enjoyment to be joined together. How much more wicked Herod, and Herodias, and the damsel who danced; she asked as her bloody reward the head of a Prophet, that she might have in her power the tongue that reproved the unlawful nuptials. GREG. But not without most deep wonder do I consider, that he who in his mother's womb was filled with the spirit of prophecy, than whom there arose not a greater among them that are born of women, is cast into prison by wicked men, and is beheaded because of the dancing of a girl, and that a man of such severe life dies for the sport of shameful men. Are we to think that there was any thing in his life which this so shameful death should wipe away? God thus oppresses His people in the least things, because He sees how He may reward them in the highest things. And

Hieron. Liv. xxxix. 43.

Greg. Mor. iii. 7.

hence may be gathered what they will suffer whom He casts away, if He thus tortures those He loves. Id. And John is not sought out to suffer concerning the confession of Christ, but for the truth of righteousness. But because Christ is truth, he goes to death for Christ in going for truth. It follows, *And his disciples came, and took up his body and buried it.* Jerome. By which we may understand both the disciples of John himself, and of the Saviour. Raban. Josephus relates, that John was sent bound to the castle of Mecheron, and there beheaded; but ecclesiastical history relates that he was buried in Sebastia, a town of Palestine, which was formerly called Samaria. Chrys. Observe how John's disciples are henceforth more attached to Jesus; they it is who told Him what was done concerning John; *And they came and told Jesus.* For leaving all they take refuge with Him, and so by degrees after their calamity, and the answer given by Christ, they are set right. Hilary. Mystically, John represents the Law; for the Law preached Christ, and John came of the Law, preaching Christ out of the Law. Herod is the Prince of the people, and the Prince of the people bears the name and the cause of the whole body put under him. John then warned Herod that he should not take to him his brother's wife. For there are and there were two people, of the circumcision, and of the Gentiles; and these are brethren, children of the same parent of the human race, but the Law warned Israel that he should not take to him the works of the Gentiles and unbelief which was united to them as by the bond of conjugal love. On the birthday, that is amidst the enjoyments of the things of the body, the daughter of Herodias danced; for pleasure, as it were springing from unbelief, was carried in its alluring course throughout the whole of Israel, and the nation bound itself thereto as by an oath, for for sin and worldly pleasures the Israelites sold the gifts of eternal life. She (Pleasure), at the suggestion of her mother Unbelief, begged that there should be given her the head of John, that is, the glory of the Law; but the people knowing the good that was in the Law, yielded these terms to pleasure, not without sorrow for its own danger, conscious that it ought not to have given up so great glory of its teachers.

Greg. Mor. xxix. 7.

Raban. Antiq. xviii. 5. Machærus.

Chrys. Hom. xlix.

But forced by its sins, as by the force of an oath, as well as overcome by the fear, and corrupted by the example of the neighbouring princes, it sorrowfully yields to the blandishments of pleasure. So among the other gratifications of a debauched people the head of John is brought in in a dish, that is by the loss of the Law, the pleasures of the body, and worldly luxury is increased. It is carried by the damsel to her mother; thus depraved Israel offered up the glory of the Law to pleasure and unbelief. The times of the Law being expired, and buried with John, his disciples declare what is done to the Lord, coming, that is, to the Gospels from the Law. RABAN. Otherwise; Even at this day we see that in the head of the Prophet John the Jews have lost Christ, who is the head of the Prophets. JEROME. And the Prophet has lost among them both tongue and voice. REMIG. Otherwise; The beheading of John marks the increase of that fame which Christ has among the people, as the exaltation of the Lord upon the cross marks the progress of the faith; whence John had said, *He must increase, but I must decrease.* John 3, 30.

13. When Jesus heard of it, He departed thence by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

GLOSS. The Saviour having heard the death of His Baptist, retired into the desert; as it follows, *which when Jesus had heard, He departed thence by ship into a desert place.* AUG. This the Evangelist relates to have been done immediately after the passion of John, therefore after this were those things done that were spoken of above, and moved Herod to say, *This is John.* For we must suppose those things to have been after his death which report carried to Herod, and which moved him to doubt who he could be concerning

Gloss. ap. Anselm.
Aug. de Cons. Ev. ii. 45.

whom he heard such things; for himself had put John to death. JEROME. He did not retire into the desert through fear of death, as some suppose, but in mercy to His enemies, that they might not add murder to murder; putting off His death till the day of His passion; on which day the lamb is to be slain as the sacrament, and the posts of them that believe to be sprinkled with the blood. Or, He retired to leave us an example to shun that rashness which leads men to surrender themselves voluntarily, because not all persevere with like constancy under torture with the which they offered themselves to it. For this reason He says in another place, *When they shall persecute you in one city, flee ye to another.* Whence the Evangelist says not 'fled,' but elegantly, *departed thence,* (or, 'withdrew,') shewing that He shunned rather than feared persecution. Or for another reason He might have withdrawn into a desert place on hearing of John's death, namely, to prove the faith of the believers. CHRYS. Or; He did this because He desired to prolong the œconomy of His humanity, the time not being yet come for openly manifesting His deity; wherefore also He charged His disciples that they should tell no man that He was the Christ. But after His resurrection He would have this made manifest. Therefore although He knew of Himself what was done, yet before it was told Him He withdrew not, that He might shew the verity of His incarnation in all things; for He would that this should be assured not by sight only, but by His actions. And when He withdrew, He did not go into the city, but into the desert by ship that none might follow Him. Yet do not the multitudes leave Him even for this, but still follow after Him, not deterred by what had been done concerning John; whence it follows, *And when the multitudes had heard thereof, they followed Him on foot out of the cities.* JEROME. They followed on foot, not riding, or in carriages, but with the toil of their own legs, to shew the ardour of their mind. CHRYS. And they immediately reap the reward of this; for it follows, *And He went out and saw a great multitude, and He had compassion upon them, and healed their sick.* For though great was the affection of those who had left their cities, and sought Him carefully, yet the

things that were done by Him surpassed the reward of any zeal. Therefore he assigns compassion as the cause of this healing. And it is great compassion to heal all, and not to require faith. HILARY. Mystically; The Word of God, on the close of the Law, entered the ship, that is, the Church; and departed into the desert, that is, leaving to walk with Israel, He passes into breasts void of Divine knowledge. The multitude learning this, follows the Lord out of the city into the desert, going, that is, from the Synagogue to the Church. The Lord sees them, and has compassion upon them, and heals all sickness and infirmity, that is, He cleanses their obstructed minds and unbelieving hearts for the understanding of the new preaching. JEROME. It is to be observed moreover, that when the Lord came into the desert, great crowds followed Him; for before He went into the wilderness of the Gentiles, He was worshipped by only one people. They leave their cities, that is, their former conversation, and various dogmas. That Jesus went out, shews that the multitudes had the will to go, but not the strength to attain, therefore the Saviour departs out of His place and goes to meet them.

15. And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart; give ye them to eat.

17. And they say unto Him, We have here but five loaves, and two fishes.

18. He said, Bring them hither to Me.

19. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and

they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

Chrys. It is a proof of the faith of these multitudes that they endured hunger in waiting for the Lord even till evening; to which purpose it follows, *And when it was evening, His disciples came unto Him, saying, This is a desert place, and the time is now past.* The Lord, purposing to feed them waits to be asked, as always not stepping forward first to do miracles, but when called upon. None out of the crowd approached Him, both because they stood in great awe of Him, and because in their zeal of love they did not feel their hunger. But even the disciples do not come and say, Give them to eat; for the disciples were as yet in an imperfect condition; but they say, *This is a desert place.* So that what was proverbial among the Jews to express
Ps. 78, 19. a miracle, as it is said, *Can He spread a table in the wilderness?* this also He shews among His other works. For this cause also He leads them out into the desert, that the miracle might be clear of all suspicion, and that none might suppose that anything was supplied towards the feast from any neighbouring town. But though the place be desert, yet is He there who feeds the world; and though the hour is, as they say, past, yet He who now commanded was not subjected to hours. And though the Lord had gone before His disciples in healing many sick, yet they were so imperfect that they could not judge what He would do concerning food for them, wherefore they add, *Send the multitude away, that they may go into the towns, and buy themselves food.* Observe the wisdom of the Master; He says not straightway to them, 'I will give them to eat;' for they would not easily have received this, but, *Jesus said unto them, They need not depart, Give ye them to eat.* Jerome. Wherein He calls the Apostles to breaking of bread, that the greatness of the miracle might be more
Aug. de Cons. Ev. i. 46. evident by their testimony that they had none. Aug. It may perplex some how, if the Lord, according to the relation

of John, asked Philip whence bread was to be found for them, that can be true which Matthew here relates, that the disciples first prayed the Lord to send the multitudes away, that they might buy food from the nearest towns. Suppose then that after these words the Lord looked upon the multitude and said what John relates, but Matthew and the others have omitted. And by such cases as this none ought to be perplexed, when one of the Evangelists relates what the rest have omitted. CHRYS. Yet not even by these words were the disciples set right, but speak yet to Him as to man; *They answered unto Him, We have here but five loaves and two fishes.* From this we learn the philosophy of the disciples, how far they despised food; they were twelve in number, yet they had but five loaves and two fishes; for things of the body were contemned by them, they were altogether possessed by spiritual things. But because the disciples were yet attracted to earth, the Lord begins to introduce the things that were of Himself; *He saith unto them, Bring them hither to me.* Wherefore does He not create out of nothing the bread to feed the multitude with? That He might put to silence the mouth of Marcion and Manichæus, who take away from God His creatures, and by His deeds might teach that all things that are seen are His works and creation, and that it is He that has given us the fruits of the earth, who said in the beginning, *Let the earth bring forth the green herb*; for this is no less a deed than that. For of five loaves to make so many loaves, and fishes in like manner, is no less a thing than to bring fruits from the earth, reptiles and other living things from the waters; which shewed Him to be Lord both of land and sea. By the example of the disciples also we ought to be taught, that though we should have but little, we ought to give that to such as have need. For they when bid to bring their five loaves say not, Whence shall we satisfy our own hunger? but immediately obey; *And He commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven blessed them, and brake.* Why did He look to heaven and bless? For it should be believed concerning Him that He is from the Father, and that He is equal with

i.e. deny that God created the visible world.

Gen. 1, 11

the Father. His equality He shews when He does all things with power. That He is from the Father He shews by referring to Him whatsoever He does, and calling upon Him on all occasions. To prove these two things therefore, He works His miracles at times with power, at other times with prayer. It should be considered also that in lesser things He looks to heaven, but in greater He does all with power. When He forgave sins, raised the dead, stilled the sea, opened the secrets of the heart, opened the eyes of him that was born blind, which were works only of God, He is not seen to pray; but when He multiplies the loaves, a work less than any of these, He looks up to heaven, that you may learn that even in little things He has no power but from His Father. And at the same time He teaches us not to touch our food, until we have returned thanks to Him who gives it us. For this reason also He looks up to heaven, because His disciples had examples of many other miracles, but none of this. JEROME. While the Lord breaks there is a sowing of food; for had the loaves been whole and not broken into fragments, and thus divided into a manifold harvest, they could not have fed so great a multitude. The multitude receives the food from the Lord through the Apostles; as it follows, *And He gave the loaves to His disciples, and the disciples to the multitude.* CHRYS. In doing which He not only honoured them, but would that upon this miracle they should not be unbelieving, nor forget it when it was past, seeing their own hands had borne witness to it. Therefore also He suffers the multitudes first to feel the sense of hunger, and His disciples to come to Him, and to ask Him, and He took the loaves at their hands, that they might have many testimonies of that that was done, and many things to remind them of the miracle. From this that He gave them, nothing more than bread and fish, and that He set this equally before all, He taught them moderation, frugality, and that charity by which they should have all things in common. This He also taught them in the place, in making them sit down upon the grass; for He sought not to feed the body only, but to instruct the mind. But the bread and fish multiplied in the disciples hands; whence it follows, *And they did all eat, and were*

filled. But the miracle ended not here; for He caused to abound not only whole loaves, but fragments also; to shew that the first loaves were not so much as what was left, and that they who were not present might learn what had been done, and that none might think that what had been done was a phantasy; *And they took up fragments that were left, twelve baskets full.* JEROME. Each of the Apostles fills his basket of the fragments left by his Saviour, that these fragments might witness that they were true loaves that were multiplied. CHRYS. For this reason also He caused twelve baskets to remain over and above, that Judas might bear his basket. He took up the fragments, and gave them to the disciples and not to the multitudes, who were yet more imperfectly trained than the disciples. JEROME. To the number of loaves, five, the number of the men that ate is apportioned, five thousand; *And the number of them that had eaten was about five thousand men, besides women and children.* CHRYS. This was to the very great credit of the people, that the women and the men stood up when these remnants still remained. HILARY. The five loaves are not multiplied into more, but fragments succeed to fragments; the substance growing whether upon the tables, or in the hands that took them up, I know not. RABAN. When John is to describe this miracle, he first tells us that the passover is at hand; Matthew and Mark place it immediately after the execution of John. Hence we may gather, that he was beheaded when the paschal festival was near at hand, and that at the passover of the following year, the mystery of the Lord's passion was accomplished. JEROME. But all these things are full of mysteries; the Lord does these things not in the morning, nor at noon, but in the evening, when the Sun of righteousness was set. REMIG. By the evening the Lord's death is denoted; and after He, the true Sun, was set on the altar of the cross, He filled the hungry. Or by evening is denoted the last age of this world, in which the Son of God came and refreshed the multitudes of those that believed on Him. RABAN. When the disciples ask the Lord to send away the multitudes that they might buy food in the towns, it signifies the pride of the Jews towards the multitudes of the Gentiles, whom they judged rather fit

to seek for themselves food in the assemblies of the Pharisees than to use the pasture of the Divine books. HILARY. But the Lord answered, *They have no need to go*, shewing that those whom He heals have no need of the food of mercenary doctrine, and have no necessity to return to Judæa to buy food; and He commands the Apostles that they give them food. Did He not know then that there was nothing to give them? But there was a complete series of types to be set forth; for as yet it was not given the Apostles to make and minister the heavenly bread, the food of eternal life; and their answer thus belongs to the chain of spiritual interpretation; they were as yet confined to the five loaves, that is, the five books of the Law, and the two fishes, that is, the preaching of the Prophets and of John. RABAN. Or, by the two fishes we may understand the Prophets, and the Psalms, for the whole of the Old Testament was comprehended in these three, the Law, the Prophets, and the Psalms. HILARY. These therefore the Apostles first set forth, because they were yet in these things; and from these things the preaching of the Gospel grows to its more abundant strength and virtue. Then the people is commanded to sit down upon the grass, as no longer lying upon the ground, but resting upon the Law, each one reposing upon the fruit of his own works as upon the grass of the earth. JEROME. Or, they are bid to lie down on the grass, and that, according to another Evangelist, by fifties and by hundreds, that after they have trampled upon their flesh, and have subjugated the pleasures of the world as dried grass under them, then by the presence[a] of the number fifty, they ascend to the eminent perfection of a hundred. He looks up to heaven to teach us that our eyes are to be directed thither. The Law with the Prophets is broken, and in the midst of them are brought forward mysteries, that whereas they partook not of it whole, when broken into pieces it may be food for the multitude of the

[a] Vallarsi reads pœnitentiam; Jerome has borrowed the interpretation from Origen, who refers to the year of jubilee; and the Glossa ordinaria on this verse is, "The rest of the Jubilee is here contained under the mystery of the number fifty; for fifty twice taken makes a hundred; because we must first rest from evil actions, that the soul may afterwards more fully repose in meditation."

Gentiles. HILARY. Then the loaves are given to the Apostles, because through them the gifts of divine grace were to be rendered. And the number of them that did eat is found to be the same as that of those who should believe; for we find in the book of Acts that out of the vast number of the people of Israel, five thousand men believed. JEROME. There partook five thousand who had reached maturity; for women and children, the weaker sex, and the tender age, were unworthy of number; thus in the book of Numbers, slaves, women, children, and an undistinguished crowd, are passed over unnumbered. RABAN. The multitude being hungry, He creates no new viands, but having taken what the disciples had, He gave thanks. In like manner when He came in the flesh, He preached no other things than what had been foretold, but shewed that the writings of the Law and the Prophets were big with mysteries. That which the multitude leave is taken up by the disciples, because the more secret mysteries which cannot be comprehended by the uninstructed, are not to be treated with neglect, but are to be diligently sought out by the twelve Apostles (who are represented by the twelve baskets) and their successors. For by baskets servile offices are performed, and God has chosen the weak things of the world to confound the strong. The five thousand for the five senses of the body are they who in a secular condition know how to use rightly things without.

22. And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away.

23. And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw Him walking on

the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.

29. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God.

Chrys. Desiring to occasion a diligent examination of the things that had been done, He commanded those who had beheld the foregoing sign to be separated from Him; for even if He had continued present it would have been said that He had wrought the miracle fantastically, and not in verity; but it would never be urged against Him that He had done it in His absence; and therefore it is said, *And straightway Jesus compelled His disciples to get into a ship, and to go before Him to the other side, while He sent the multitudes away.* Jerome. These words shew that they left the Lord unwillingly, not desiring through their love for their teacher to be separated from Him even for a moment. Chrys. It should be observed, that when the Lord works a great miracle, He sends the multitudes away, teaching us thereby never to pursue the praise of the multitude, nor to attract them to us. Further, He teaches us that we should

not be ever mixed with crowds, nor yet always shunning them; but that both may be done with profit; whence it follows, *And when He had sent the multitude away, He went up into a mountain apart to pray;* shewing us that solitude is good, when we have need to pray to God. For this also He goes into the desert, and there spends the night in prayer, to teach us that for prayer we should seek stillness both in time and place. JEROME. That He withdraws to pray alone, you should refer not to Him who fed five thousand on five loaves, but to Him who on hearing of the death of John withdrew into the desert; not that we would separate the Lord's person into two parts, but that His actions are divided between the God and the man. AUG. This may Aug. de Cons. Ev. ii. 47.
seem contrary to that Matthew says, that having sent the multitudes away, He went up into a mountain that He might pray alone; and John again says, that it was on a mountain that He fed this same multitude. But since John himself says further, that after that miracle He retired to a mountain that He might not be held by the multitude, who sought to make Him a king, it is clear that He had come down from the mountain when He fed them. Nor do Matthew's words, *He went up into a mountain alone to pray,* disagree with this, though John says, *When He knew that they would come to* John 6, 15.
make Him a king, He withdrew into a mountain Himself alone. For the cause of His praying is not contrary to the cause of His retiring, for herein the Lord teaches us that we have great cause for prayer when we have cause for flight. Nor, again, is it contrary to this that Matthew says first, that He bade His disciples go into the boat, and then that He sent the multitudes away, and went into a mountain alone to pray; while John relates that He first withdrew to the mountain, and then, *when it was late, His disciples went down to the sea, and when they had entered into a boat, &c.* for who does not see that John is relating as afterwards done by His disciples what Jesus had commanded before He retired into the mountain? JEROME. Rightly had the Apostles departed from the Lord as unwilling, and slow to leave Him, lest they should suffer shipwreck whilst He was not with them. For it follows, *Now when it was evening He was there alone;* that is, in the mountain; *but the boat was in the middle of the*

sea tossed with the waves; for the wind was contrary. CHRYS. Again, the disciples suffer shipwreck, as they had done before; but then they had Him in the boat, but now they are alone. Thus gradually He leads them to higher things, and instructs them to endure all manfully. JEROME. While the Lord tarries in the top of the mountain, straightway a wind arises contrary to them, and stirs up the sea, and the disciples are in imminent peril of shipwreck, which continues till Jesus comes. CHRYS. But He suffers them to be tossed the whole night, exciting their hearts by fear, and inspiring them with greater desire and more lasting recollection of Him; for this reason He did not stand by them immediately, but as it follows, *in the fourth watch of the night He came to them walking upon the sea.* JEROME. The military guards and watches are divided into portions of three hours each. When then he says that the Lord came to them in the fourth watch, this shews that they had been in danger the whole night. CHRYS. Teaching them not to seek a speedy riddance of coming evil, but to bear manfully such things as befal them. But when they thought that they were delivered, then was their fear increased, whence it follows, *And seeing Him walking upon the sea, they were troubled, saying, It is a vision, and through fear they cried out.* For this the Lord ever does; when He is to rescue from any evil, He brings in things terrible and difficult. For since it is impossible that our temptation should continue a long time, when the warfare of the righteous is to be finished, then He increases their conflicts, desiring to make greater gain of them; which He did also in Abraham, making his hot conflict his trial of the loss of his son. JEROME. A confused noise and uncertain sound is the mark of great fear. But if, according to Marcion and Manichæus, our Lord was not born of a virgin, but was seen in a phantasm, how is it that the Apostles now fear that they have seen a phantasm (or vision)? CHRYS. Christ then did not reveal Himself to His disciples until they cried out; for the more intense their fear, the more did they rejoice in His presence; whence it follows, *And immediately Jesus spoke to them, saying, Be of good cheer, it is I, be not afraid.* This speech took away their fear, and prepared their confidence. JEROME. Whereas He

says, *It is I*, without saying who, either they might be able to understand Him speaking through the darkness of night; or they might know that it was He who had spoken to Moses, *Say unto the children of Israel, He that is has sent me unto you.* On every occasion Peter is found to be the one of the most ardent faith. And with the same zeal as ever, so now, while the others are silent, he believes that by the will of his Master he will be able to do that which by nature he cannot do; whence it follows, *Peter answered and said unto Him, Lord, if it be Thou, bid me come unto Thee upon the water.* As much as to say, Do Thou command, and straightway it will become solid; and that body which is in itself heavy will become light. AUG. This I am not able by myself, but in Thee I am able. Peter confessed what he was in himself, and what he should receive from Him by whose will he believed he should be enabled to do that which no human infirmity was equal to. CHRYS. See how great his warmth, how great his faith. He said not, Pray and entreat for me; but *Bid me*; he believes not only that Christ can Himself walk on the sea, but that He can lead others also thereon; also he wishes to come to Him speedily, and this so great a thing he asks not from ostentation, but from love. For he said not, Bid me walk upon the waters, but, *Bid me come unto Thee.* And it seems that having shewn in the first miracle that He has power over the sea, He now leads them to a more powerful sign; *He saith unto him, Come. And Peter, going forth of the boat, walked on the sea, that he might go to Jesus.* JEROME. Let those who think that the Lord's body was not real, because He walked upon the yielding waters as a light æthereal substance, answer here how Peter walked, whom they by no means deny to be man. RABAN. Lastly, Theodorus wrote that the Lord had not bodily weight in respect of His flesh, but without weight walked on the sea. But the catholic faith preaches the contrary; for Dionysius says that He walked on the wave, without the feet being immersed, having bodily weight, and the burden of matter. CHRYS. Peter overcame that which was greater, the waves, namely, of the sea, but is troubled by the lesser, the blowing wind, for it follows, *But seeing the wind boisterous, he was afraid.* Such is human nature, in great trials ofttimes

Exod. 3, 14.

Aug. Serm. 76. 5.

holding itself aright, and in lesser falling into fault. This fear of Peter shewed the difference between Master and disciple, and thereby appeased the other disciples. For if they had indignation when the two brothers prayed to sit on the right and left hand, much more had they now. For they were not yet made spiritual; afterwards when they had been made spiritual, they every where yield the first place to Peter, and appoint him to lead in harangues to the people. JEROME. Moreover he is left to temptation for a short season, that his faith may be increased, and that he may understand that he is saved not by his ability to ask, but by the power of the Lord. For faith burned at his heart, but human frailty drew him into the deep. AUG. Peter then presumed on the Lord, he tottered as man, but returned to the Lord, as it follows, *And when he began to sink, he cried out, saying, Lord, save me.* Does the Lord then desert him in his peril of failure whom he had hearkened to when he first called on Him? *Immediately Jesus stretched forth His hand, and caught him.* CHRYS. He bade not the winds to cease, but stretched forth His hand and caught him, because his faith was required. For when our own means fail, then those which are of God stand. Then to shew that not the strength of the tempest, but the smallness of his faith worked the danger, *He saith unto him, O thou of little faith, why didst thou doubt?* which shews that not even the wind would have been able to hurt him, if his faith had been firm. But as the mother bears on her wings and brings back to the nest her chick which has left the nest before its time and has fallen, so did Christ. *And when they were come into the boat, the wind ceased. Then they that were in the boat came and worshipped Him, saying, Truly Thou art the Son of God.* RABAN. This may be understood either of the sailors, or of the Apostles. CHRYS. Observe how He leads all gradually to that which is above them; He had before rebuked the sea, now He shews forth His power yet more by walking upon the sea, by bidding another to do the same, and by saving him in his peril; therefore they said unto Him, *Truly Thou art the Son of God,* which they had not said above. JEROME. If then upon this single miracle of stilling the sea, a thing which often happens by accident after even great tempests, the

Aug. Serm. 76. 8.

Raban. non occ.

sailors and pilots confessed Him to be truly the Son of God, how does Arrius preach in the Church itself that He is a creature? PSEUDO-AUG. Mystically; The mountain is loftiness. But what is higher than the heavens in the world? And Who it was that ascended into heaven, that our faith knows. Why did He ascend alone into heaven? Because no man has ascended into heaven, but He that came down from heaven. For even when He shall come in the end, and shall have exalted us into heaven, He will yet ascend alone, inasmuch as the head with its body is One Christ, and now the head only is ascended. He went up to pray, because He is ascended to make intercession to His father for us. HILARY. Or, that He is alone in the evening, signifies His sorrow at the time of His passion, when the rest were scattered from Him in fear. JEROME. Also He ascends into the mountain alone because the multitude cannot follow Him aloft, until He has instructed it by the shore of the sea. AUG. But while Christ prays on high, the boat is tossed with great waves in the deep: and forasmuch as the waves rise that boat can be tossed; but because Christ prays, it cannot be sunk. Think of that boat as the Church, and the stormy sea as this world. HILARY. That He commands His disciples to enter the ship and to go across the sea, while He sends the multitudes away, and after that He goes up into the mountain to pray; He therein bids us to be within the Church, and to be in peril until such time as returning in His splendour He shall give salvation to all the people that shall be remaining of Israel, and shall forgive their sins; and having dismissed them into His Father's kingdom, returning thanks to His Father, He shall sit down in His glory and majesty. Meanwhile the disciples are tossed by the wind and the waves; struggling against all the storms of this world, raised by the opposition of the unclean spirit. AUG. For when any of a wicked will and of great power, proclaims a persecution of the Church, then it is that a mighty wave rises against the boat of Christ. RABAN. Whence it is well said here, that the ship was in the middle of the sea, and He alone on the land, because the Church is sometimes oppressed with such persecution that her Lord may seem to have forsaken her for a season.

Pseudo-Aug. App. Serm. 72. 1.

Aug. ubi sup.

Aug. ubi sup.

Aug. ubi sup. AUG. The Lord came to visit His disciples who are tossed on the sea in the fourth watch of the night—that is, at its close; for each watch consisting of three hours, the night has thus four watches. HILARY. The first watch was therefore of the Law, the second of the Prophets, the third His coming in the flesh, the fourth His return in glory. AUG. Therefore in the fourth watch of the night, that is when the night is nearly ended, He shall come, in the end of the world, when the night of iniquity is past, to judge the quick and the dead. But His coming was with a wonder. The waves swelled, but they were trodden upon. Thus howsoever the powers of this world shall swell themselves, our Head shall crush their head. HILARY. But Christ coming in the end shall find His Church wearied, and tossed by the spirit of Anti-Christ, and by the troubles of the world. And because by their long experience of Anti-Christ they will be troubled at every novelty of trial, they shall have fear even at the approach of the Lord, suspecting deceitful appearances. But the good Lord banishes their fear, saying, *It is I;* and by proof of His presence takes away their dread of impending shipwreck. AUG. Or; that the disciples here say, It is a phantasm, figures those who yielding to the Devil shall doubt of the coming of Christ. That Peter cries to the Lord for help that he should not be drowned, signifies that He shall purge His Church with certain trials even after the last persecution; as Paul also notes, saying, *He shall be saved, yet so as by fire.* HILARY. Or; That Peter alone out of all the number of those that were in the vessel has courage to answer, and to pray that the Lord would bid him come to Him upon the waters, figures the frowardness of his will in the Lord's passion, when following after the Lord's steps he endeavoured to attain to despise death. But his fearfulness shews his weakness in his after trial, when through fear of death, he was driven to the necessity of denial. His crying out here is the groaning of his repentance there. RABAN. The Lord looked back upon him, and brought him to repentance; He stretched forth His hand, and forgave him, and thus the disciple found salvation, which *is not of him that willeth or of him that runneth, but of God that sheweth mercy.* HILARY. That when Peter was

(Marginal notes: Aug. ubi sup. — Aug. Quæst. Ev. i. 15. — 1 Cor. 3, 15. — Rom. 9, 16.)

seized with fear, the Lord gave him not power of coming to Him, but held him by the hand and sustained him, this is the signification thereof; that He who alone was to suffer for all alone forgave the sins of all; and no partner is admitted into that which was bestowed upon mankind by one. AUG. For in one Apostle, namely Peter, first and chief in the order of Apostles in whom was figured the Church, both kinds were to be signified; that is, the strong, in his walking upon the waters; the weak, in that he doubted; for to each of us our lusts are as a tempest. Dost thou love God? Thou walkest on the sea; the fear of this world is under thy feet. Dost thou love the world? It swallows thee up. But when thy heart is tossed with desire, then that thou mayest overcome thy lust, call upon the divine person of Christ. REMIG. And the Lord will be with thee to help thee, when lulling to rest the perils of thy trials, He restores the confidence of His protection, and this towards the break of day; for when human frailty beset with difficulties considers the weakness of its own powers, it looks upon itself as in darkness; when it raises its view to the protection of heaven, it straightway beholds the rise of the morning star, which gives its light through the whole of the morning watch. RABAN. Nor should we wonder that the wind ceased when the Lord had entered into the boat; for in whatsoever heart the Lord is present by grace, there all wars cease. HILARY. Also by this entrance of Christ into the boat, and the calm of the wind and sea thereupon, is pointed out the eternal peace of the Church, and that rest which shall be after His return in glory. And forasmuch as He shall then appear manifestly, rightly do they all cry out now in wonder, *Truly Thou art the Son of God.* For there shall then be a free and public confession of all men that the Son of God is come no longer in lowliness of body, but that He has given peace to the Church in heavenly glory. AUG. For it is here conveyed to us that His glory will then be made manifest, seeing that now they who walk by faith see it in a figure.

Aug. Serm. 76.

Aug. Quæst. Ev. i. 15.

34. And when they were gone over, they came into the land of Gennesaret.

35. And when the men of that place had know-

ledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;

36. And besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.

Remig. The Evangelist had related above that the Lord had commanded His disciples to enter the boat, and to go before Him across the strait; he now proceeds with the same intention to relate whither they arrived by their passage, *And when they were gone over, they came into the land of Gennezareth.* Raban. The land of Gennezar, by the lake of Gennezareth, takes its name from a natural power which it is said to have of spontaneously modulating its waters so as to excite a breeze; the Greek words importing, 'creating for itself the breeze.' Chrys. But the Evangelist shews that it was now long time since Christ had come into these parts; for it follows, *And when the men of that place knew Him, they sent into all that region.* Jerome. They knew Him by fame, not by sight; although indeed by reason of the greatness of the signs which He did among the people, He was known by face to great numbers. And note how great the faith of the men of the land of Gennezareth, that they were not content with the healing of the men of that country only, but sent to all the towns round about. Chrys. Nor do they now as before drag Him to their houses, and seek the touch of His hand, but they draw Him by their greater faith, for *they brought unto Him all them that were sick, and besought Him that they might touch but the hem of His garment.* For the woman who suffered under the issue of blood had taught them all this wisdom, namely, that by touching the hem only of Christ's garment they might be saved; therefore it follows, *And as many as touched, were made whole.* Jerome. If we knew what the word Gennezareth would convey in our tongue, we might understand how under the type of the Apostles and the boat, Jesus guides to shore the Church when He has delivered it from the wreck of persecution, and makes it to rest in a most tranquil harbour. Raban. Genezar

is interpreted, 'rise,' 'beginning.' For then will complete rest be given to us, when Christ shall have restored to us our inheritance of Paradise, and the joy of our first robe. HILARY. Otherwise; When the times of the Law were ended, and five thousand out of Israel were entered within the Church, it was then that the people of believers met Him, then those that were saved out of the Law by faith set before the Lord the rest of their sick and weak; and they that were thus brought sought to touch the hem of His garment, because through their faith they would be healed. And as the virtue of the hem proceeded from the whole garment, so the virtue of the grace of the Holy Spirit went forth from our Lord Jesus Christ, and, imparted to the Apostles, who proceeded as it were from the same body, administers salvation to such as desire to touch. JEROME. Or, by the hem of the garment understand His least commandment, which whosoever transgresses, shall be called least in the kingdom of heaven; or, again, His assumption of the body, by which we come to the Word of God. CHRYS. But we have not a hem or a garment only of Christ, but have even His body, that we may eat thereof. If then they who touched the hem of His garment derived so much virtue therefrom, much more they that shall receive Himself whole.

CHAP. XV.

1. Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2. Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

RABAN. The men of Gennezareth and the less learned believe; but they who seem to be wise come to dispute with Him; according to that, *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Whence it is said, *Then came to Him from Jerusalem Scribes and Pharisees.* AUG. The Evangelist thus constructs the order of his narrative, *Then came unto Him,* that, as appeared in the passage over the lake, the order of the events that followed that might be shewn. CHRYS. For this reason also the Evangelist marks the time that He may shew their

Aug. de Cons. Ev. ii. 49.

Chrys. Hom. li.

iniquity overcome by nothing; for they came to Him at a time when He had wrought many miracles, when He had healed the sick by the touch of His hem. That the Scribes and Pharisees are here said to have come from Jerusalem, it should be known that they were dispersed through all the tribes, but those that dwelt in the Metropolis were worse than the others, their higher dignity inspiring them with a greater degree of pride. REMIG. They were faulty for two reasons; because they had come from Jerusalem, from the holy city; and because they were elders of the people, and doctors of the Law, and had not come to learn but to reprove the Lord; for it is added, *Saying, Why do Thy disciples transgress the tradition of the elders?* JEROME. Wonderful infatuation of the Pharisees and Scribes! They accuse the Son of God that He does not keep the traditions and commandments of men. CHRYS. Observe, how they are taken in their own question. They say not, 'Why do they transgress the Law of Moses?' but, *the tradition of the elders;* whence it is manifest that the Priests had introduced many new things, although Moses had said, *Ye shall not add ought to the word* Deut. 4, 2.
which I set before you this day, neither shall ye take ought away from it; and when they ought to have been set free from observances, then they bound themselves by many more; fearing lest any should take away their rule and power, they sought to increase the awe in which they were held, by setting themselves forth as legislators. REMIG. Of what kind these traditions were, Mark shews when he says, *The Pharisees and all the Jews, except they wash their* Mark 7, 3.
hands oft, eat not. Here then also they find fault with the disciples, saying, *For they wash not their hands when they eat bread.* BEDE. Taking carnally those words of the Pro- Beda in Marc. 7, 1.
phets, in which it is said, *Wash, and be ye clean,* they Is. 1, 16.
observed it only in washing the body; hence they had laid it down that we ought not to eat with unwashen hands. JEROME. But the hands that are to be washed are the acts not of the body, but of the mind; that the word of God may be done in them. CHRYS. But the disciples now did not eat with washen hands, because they already despised all things superfluous, and attended only to such as were necessary; thus they accepted neither washing nor not washing as a

rule, but did either as it happened. For how should they who even neglected the food that was necessary for them, have any care about this rite? REMIG. Or the Pharisees found fault with the Lord's disciples, not concerning that washing which we do from ordinary habit, and of necessity, but of that superfluous washing which was invented by the tradition of the elders. CHRYS. Christ made no excuse for them, but immediately brought a counter charge, shewing that he that sins in great things ought not to take offence at the slight sins of others. *He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?* He says not that they do well to transgress that He may not give room for calumny; nor on the other hand does He condemn what the Apostles had done, that He may not sanction their traditions; nor again does He bring any charge directly against them of old, that they might not put Him from them as a calumniator; but He points His reproof against those who had come to Him; thus at the same time touching the elders who had laid down such a tradition; saying, JEROME; Since ye because of the tradition of men neglect the commandment of God, why do ye take upon you to reprove My disciples, for bestowing little regard upon the precepts of the elders, that they may observe the commands of God? *For God hath said, Honour thy father and thy mother.* Honour in the Scriptures is shewn not so much in salutations and courtesies as in alms and
1Tim.5,3. gifts. *Honour,* says the Apostle, *the widows who are widows indeed;* here 'honour' signifies a gift. The Lord then having thought for the infirmity, the age, or the poverty of parents, commanded that sons should honour their parents in providing them with necessaries of life. CHRYS. He desired to shew the great honour that ought to be paid to parents, and therefore attached both a reward and a penalty. But in this occasion the Lord passes over the reward promised to such as did honour their parents, namely, that they should live long upon the earth, and brings forward the terrible part only, namely, the punishment, that He might strike these dumb and attract others; *And he that curseth father and mother, let him die the death;* thus He shews that they deserved even death. For if he who dishonours his parent

even in word is worthy of death, much more ye who dishonour him in deed; and ye not only dishonour your parents, but teach others to do so likewise. Ye then who do not deserve even to live, how accuse ye My disciples? But how they transgress the commandment of God is clear when He adds, *But ye say, Whoso shall say to his father or his mother, It is a gift, whatsoever thou mightest be profited by Me.* JEROME. For the Scribes and Pharisees desiring to overturn this foregoing most provident law of God, that they might bring in their impiety under the mask of piety, taught bad sons, that should any desire to devote to God, who is the true parent, those things which ought to be offered to parents, the offering to the Lord should be preferred to the offering them to parents. GLOSS. In this interpretation the sense will be, What I offer to God will profit both you and myself; and therefore you ought not to take of my goods for your own needs, but to suffer that I offer them to God. JEROME. And thus the parents refusing what they saw thus dedicated to God, that they might not incur the guilt of sacrilege, perished of want, and so it came to pass that what the children offered for the needs of the temple and the service of God, went to the gain of the Priests. GLOSS. Or the sense may be, *Whosoever*, that is, of you young men, *shall say*, that is, shall either be able to say, or shall say, *to his father or mother*, O father, the gift that is of me devoted to God, shall it profit thee? as it were an exclamation of surprise; you ought not to take it that you may not incur the guilt of sacrilege. Or, we may read it with this ellipsis, *Whosoever shall say to his father, &c.* he shall do the commandment of God, or shall fulfil the Law, or shall be worthy of life eternal. JEROME. Or it may briefly have the following sense; Ye compel children to say to their parents, What gift soever I was purposing to offer to God, you take and consume upon your living, and so it profits you; as much as to say, Do not so. GLOSS. And thus through these arguments of your avarice, this youth shall *Honour not his father or his mother.* As if He had said; Ye have led sons into most evil deeds; so that it will come to pass that afterwards they shall not even honour their father and mother. And thus ye have made the commandment of God concerning the

Gloss. ap. Anselm.

Gloss. ap. Anselm.

Gloss. ap. Anselm.

support of parents by their children vain through your traditions, obeying the dictates of avarice. Aug. Christ here clearly shews both that that law which the heretic blasphemes is God's law, and that the Jews had their traditions foreign to the prophetical and canonical books; such as the Apostle calls *profane and vain fables.* Id. The Lord here teaches us many things; That it was not He that turned the Jews from their God; that not only did He not infringe the commandments, but convicts them of infringing them; and that He had ordained no more than those by the hand of Moses. Id. Otherwise; *The gift whatsoever thou offerest on My account, shall profit thee;* that is to say, Whatsoever gift thou offerest on My account, shall henceforth remain with thee; the son signifying by these words that there is no longer need that parents should offer for him, as he is of age to offer for himself. And those who were of age to be able to say thus to their parents, the Pharisees denied that they were guilty, if they did not shew honour to their parents.

Aug. cont. Adv. Leg. et Proph. ii. 1.

Aug. cont. Faust. xvi. 24.

Aug. Quæst. Ev. i. 16.

7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me.

9. But in vain they do worship Me, teaching for doctrines the commandments of men.

10. And He called the multitude, and said unto them, Hear, and understand:

11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Chrys. The Lord had shewn that the Pharisees were not worthy to accuse those who transgressed the commands of the elders, seeing they overthrew the law of God themselves; and He again proves this by the testimony of the Prophet; *Hypocrites, well did Esaias prophesy of you, saying, This*

people honoureth Me with their lips, but their heart is far from Me. REMIG. Hypocrite signifies dissembler, one who feigns one thing in his outward act, and bears another thing in his heart. These then are well called hypocrites, because under cover of God's honour they sought to heap up for themselves earthly gain. RABAN. Esaias saw before the hypocrisy of the Jews, that they would craftily oppose the Gospel, and therefore he said in the person of the Lord, *This people honoureth Me with their lips, &c.* REMIG. For the Jewish nation seemed to draw near to God with their lips and mouth, inasmuch as they boasted that they held the worship of the One God; but in their hearts they departed from Him, because after they had seen His signs and miracles, they would neither acknowledge His divinity, nor receive Him. RABAN. Also, they honoured Him with their lips when they said, *Master, we know that Thou art true*, but their heart was far from Him when they sent spies to entangle Him in His talk. GLOSS. Or, They honoured Him in commending outward purity; but in that they lacked the inward which is the true purity, their heart was far from God, and such honour was of no avail to them; as it follows, *But without reason do they worship Me, teaching doctrines and commandments of men.* RABAN. Therefore they shall not have their reward with the true worshippers, because they teach doctrines and commandments of men to the contempt of the law of God. CHRYS. Having added weight to His accusation of the Pharisees by the testimony of the Prophet, and not having amended them, He now ceases to speak to them, and turns to the multitudes, *And He called the multitude, and said unto them, Hear and understand.* Because He was about to set before them a high dogma, and full of much philosophy, He does not utter it nakedly, but so frames His speech that it should be received by them. First, by exhibiting anxiety on their account, which the Evangelist expresses by the words, *And He called the multitude to Him.* Secondly, the time He chooses recommends His speech; after the victory He has just gained over the Pharisees. And He not merely calls the multitude to Him,

Matt. 22, 16.

Gloss. ap. Anselm.

but rouses their attention by the words, *Hear and understand;* that is, Attend, and give your minds to what ye are to hear. But He said not unto them, The observance of meats is nought; nor, Moses bade you wrongly; but in the way of warning and advice, drawing His testimony from natural things; *Not what entereth in at the mouth defileth a man, but what goeth forth of the mouth that defileth a man.* JEROME. The word here[a] 'makes a man common' is peculiar to Scripture, and is not hackneyed in common parlance. The Jewish nation, boasting themselves to be a part of God, call those meats common, of which all men partake; for example, swine's flesh, shell-fish, hares, and those species of animals that do not divide the hoof, and chew the cud, and among the fish such as have not scales.

Acts 10, 15. Hence in the Acts of the Apostles we read, *What God hath cleansed, that call not thou common.* Common then in this sense is that which is free to the rest of mankind, and as though not in part of God, is therefore called unclean.

Aug. cont. Faust. vi. 6. AUG. This declaration of the Lord, *Not that which entereth into the mouth defileth a man,* is not contrary to the Old

Tit. 1, 15. Testament. As the Apostle also speaks, *To the pure all*

1 Tim. 4, 4. *things are pure;* and *Every creature of God is good.* Let the Manichæans understand, if they can, that the Apostle said this of the very natures and qualities of things; while that letter (of the ritual law) declared certain animals unclean, not in their nature but typically, for certain figures which were needed for a time. Therefore to take an instance in the swine and the lamb, by nature both are clean, because naturally every creature of God is good; but in a certain typical meaning the lamb is clean, and the swine unclean. Take the two words, 'fool,' and 'wise,' in their own nature, as sounds, or letters, both of them are pure, but one of them because of the meaning attached to it, not because of any thing in its own nature, may be said to be impure. And perhaps what the swine are in typical representation, that among mankind is the fool; and the animal, and this word of two syllables (stultus) signify some

[a] Jerome reads 'communicat.' The Vulg. has 'coinquinat.'

one and the same thing. That animal is reckoned unclean in the law because it does not chew the cud; but this is not its fault but its nature. But the men of whom this animal is the emblem, are impure by their own fault, not by nature; they readily hear the words of wisdom, but never think upon them again. Whatever of profit you may hear, to summon this up from the internal region of the memory through the sweetness of recollection into the mouth of thought, what is this but spiritually to chew the cud? They who do not this are represented by this species of animal. Such resemblances as these in speech, or in ceremonies, having figurative signification, profitably and pleasantly move the rational mind; but by the former people, many such things were not only to be heard, but to be kept as precepts. For that was a time when it behoved not in words only but in deeds, to prophesy those things which hereafter were to be revealed. When these had been revealed through Christ, and in Christ, the burdens of observances were not imposed on the faith of the Gentiles; but the authority of the prophecy was yet confirmed. But I ask of the Manichæans, whether this declaration of the Lord, when He said that a man is not defiled by what enters into his mouth, is true or false? If false, why then does their doctor Adimantus bring it forward against the Old Testament? If true, why contrary to its tenor do they consider that they are thus defiled? JEROME. The thoughtful reader may here object and say, If that which entereth into the mouth defileth not a man, why do we not feed on meats offered to idols? Be it known then that meats and every creature of God is in itself clean; but the invocation of idols and dæmons makes them unclean with those at least who with conscience of the idol eat that which is offered to idols; and their conscience being weak is polluted, as the Apostle says. REMIG. But if any one's faith be so strong that he understands that God's creature can in no way be defiled, let him eat what he will, after the food has been hallowed by the word of God and of prayer; yet so that this his liberty be not made an offence to the weak, as the Apostle speaks.

12. Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying?

13. But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up.

14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Jerome. In one of the Lord's discourses the whole superstition of Jewish observances had been cut down. They placed their whole religion in using or abstaining from certain meats. Chrys. When the Pharisees heard the things that went before, they made no reply to them, because He had so mightily overthrown them, not only refuting their arguments, but detecting their fraud, but they, not the multitudes, were offended at them; *Then came His disciples unto Him and said, Knowest Thou that the Pharisees were offended after they heard this saying?* Jerome. As this word 'scandalum' (offence or stumblingblock) is of such frequent use in ecclesiastical writings, we will shortly explain it. We might render it in Latin, 'offendiculum,' or 'ruina,' or 'impactio;' and so when we read, Whosoever shall scandalize, we understand, Whoso by word or deed has given an occasion of falling to any. Chrys. Christ does not remove the stumblingblock out of the way of the Pharisees, but rather rebukes them; as it follows, *But He answered and said, Every plant which My heavenly Father has not planted shall be rooted up.* This Manichæus affirmed was spoken of the Law, but what has been already said is a sufficient refutation of this. For if He had said this of the Law, how would He have above contended for the Law, saying, *Why transgress ye the commandment of God through your tradition?* Or would he have cited the Prophet? Or how, if God said, *Honour thy father and thy mother,* is not this, being spoken in the Law, a plant of God? Hilary. What He intends then by a plant not planted of His Father, is that tradition of men under cover

of which the Law had been transgressed, this He instructs them must be rooted up. REMIG. Every false doctrine and superstitious observance, with the workers thereof, cannot endure; and because it is not from God the Father, it shall be rooted up with the same. And that only shall endure which is of God. JEROME. Shall that plant also be rooted up of which the Apostle says, *I planted, Apollos watered?* 1 Cor. 3, 6.
The question is answered by what follows, *but God gave the increase.* He says also, *Ye are God's husbandry, a building of God*; and in another place, *We are workers together of God.* And if when Paul plants, and Apollos waters, they are in so doing workers together with God, then God plants and waters together with them. This passage is abused by some who apply it at once to two different kinds of men; they say, 'If every plant which the Father hath not planted shall be rooted up, then that which He has planted cannot be rooted up.' But let them hear these words of Jeremiah, *I had planted thee a true vine, wholly a right seed, how* Jer. 2, 21.
then art thou turned into the bitterness of a strange vine? God indeed has planted it, and none may root up His planting. But since that planting was through the disposition of the will of him which was planted, none other can root it up unless its own will consents thereto. GLOSS. Or, the plant here spoken of may be the doctors of Gloss. interlin.
the Law with their followers, who had not Christ for their foundation. Why they are to be rooted up, He adds, *Let them alone; they are blind, leaders of the blind.* RABAN. *They are blind,* that is, they want the light of God's commandments; and they are *leaders of the blind,* inasmuch as they draw others headlong, erring, and leading into error; whence it is added, *If the blind lead the blind, they both fall into the ditch.* JEROME. This is also the same as that Apostolic injunction, *A heretic after the first and second* Tit. 3. 10, 11.
admonition reject, knowing that such a one is perverse. To the same end the Saviour commands evil teachers to be left to their own will, knowing that it is hardly that they can be brought to the truth.

15. Then answered Peter and said unto Him, Declare unto us this parable.

16. And Jesus said, Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18. But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

REMIG. The Lord was used to speak in parables, so that Peter when he heard, *That which entereth into the mouth defileth not a man,* thought it was spoken as a parable, and asked, as it follows; *Then answered Peter, and said unto Him, Declare unto us this parable.* And because he asked this on behalf of the rest, they are all included in the rebuke, *But He said, Are ye also yet without understanding?* JEROME. He is reproved by the Lord, because He supposed that to be spoken parabolically, which was indeed spoken plainly. Which teaches us that that hearer is to be blamed who would take dark sayings as clear, or clear sayings as obscure. CHRYS. Or, The Lord blames him, because it was not from any uncertainty that he asked this, but from offence which he had taken. The multitudes had not understood what had been said; but the disciples were offended at it, whence at the first they had desired to ask Him concerning the Pharisees, but had been stayed by that mighty declaration, *Every plant, &c.* But Peter, who is ever zealous, is not silent even so; therefore the Lord reproves him, adding a reason for His reproof, *Do ye not understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?* JEROME. Some cavil at this, that the Lord is ignorant of physical disputation in saying that all food goes into the belly, and is cast out into the draught;

for that the food, as soon as it is taken, is distributed through the limbs, the veins, the marrow, and the nerves. But it should be known, that the lighter juices, and liquid food after it has been reduced and digested in the veins and vessels, passes into the lower parts through those passages which the Greeks call 'pores,' and so goes into the draught. AUG. The nourishment of the body being first changed into corruption, that is, having lost its proper form, is absorbed into the substance of the limbs, and repairs their waste, passing through a medium into another form, and by the spontaneous motion of the parts is so separated, that such portions as are adapted for the purpose are taken up into the structure of this fair visible, while such as are unfit are rejected through their own passages. One part consisting of fæces is restored to earth to reappear again in new forms; another part goes off in perspiration; and another is taken up by the nervous system for the purposes of reproduction of the species. CHRYS. But the Lord in thus speaking answers His disciples after Jewish infirmity; He says that the food does not abide, but goes out; but if it did abide, yet would it not make a man unclean. But they could not yet hear these things. Thus Moses also pronounces that they continued unclean, so long as the food continued in them; for he bids them wash in the evening, and then they should be clean; calculating the time of digestion and egestion. AUG. And the Lord includes herein man's two mouths, one of the body, one of the heart. For when He says, *Not all that goeth into the mouth defileth a man*, He clearly speaks of the body's mouth; but in that which follows, He alludes to the mouth of the heart; *But those things which proceed out of the mouth, come forth from the heart, and they defile a man.* CHRYS. For the things which are of the heart, remain within a man, and defile him in going out of him, as well as in abiding in him; yea, more in going out of him; wherefore He adds, *Out of the heart proceed evil thoughts;* He gives these the first place, because this was the very fault of the Jews, who laid snares for Him. JEROME. The principle therefore of the soul is not according to Plato in the brain, but according to Christ in the heart, and by this passage we may refute

Aug. de Vera Relig. 40.

Aug. de Trin. xv. 10.

those who think that evil thoughts are suggestions of the Devil, and do not spring from our proper will. The Devil may encourage and abet evil thoughts, but not originate them. And if he be able, being always on the watch, to blow into flame any small spark of thought in us, we should not thence conclude that he searches the hidden places of the heart, but that from our manner and motions he judges of what is passing within us. For instance, if he see us direct frequent looks towards a fair woman, he understands that our heart is wounded through the eye. Gloss. And from evil thoughts proceed evil deeds and evil words, which are forbidden by the law; whence He adds *Murders,* which are forbidden by that commandment of the Law, *Thou shalt not kill; Adulteries, fornications,* which are understood to be forbidden by that precept, *Thou shalt not commit adultery; Thefts,* forbidden by the command, *Thou shalt not steal; False witness,* by that, *Thou shalt not bear false witness against thy neighbour; Blasphemies,* by that, *Thou shalt not take the name of God in vain.* Remig. Having named the vices which are forbidden by the divine Law, the Lord beautifully adds, *These are they that defile a man,* that is, make him unclean and impure. Gloss. And because these words of the Lord had been occasioned by the iniquity of the Pharisees, who preferred their traditions to the commands of God, He hence concludes that there was no necessity for the foregoing tradition, *But to eat with unwashen hands defileth not a man.* Chrys. He said not that to eat the meats forbidden in the Law defiles not a man, that they might not have what to answer to Him again; but He concludes in that concerning which the disputation had been.

Gloss. non occ.

Gloss. non occ.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.

23. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

24. But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped Him, saying, Lord, help me.

26. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

JEROME. Leaving the Scribes and Pharisees and those cavillers, He passes into the parts of Tyre and Sidon, that He may heal the Tyrians and Sidonians; *And Jesus went thence, and departed into the coasts of Tyre and Sidon.* REMIG. Tyre and Sidon were Gentile towns, for Tyre was the metropolis of the Chananæans, and Sidon the boundary of the Chananæans towards the north. CHRYS. Chrys.
It should be observed, that when He delivered the Jews Hom. lii.
from the observance of meats, He then also opened the door to the Gentiles, as Peter was first bidden in the vision to break this law, and was afterwards sent to Cornelius. But if any should ask, how it is that He bade His disciples *go not into the way of the Gentiles*, and yet now Himself walks this way; we will answer, first, that that precept which He had given His disciples was not obligatory on Him; secondly, that He went not to preach, whence Mark even says, that He purposely concealed Himself. REMIG. He went that He might heal them of Tyre and Sidon; or that He might deliver this woman's daughter from the dæmon, and so through her faith might condemn the wickedness of the Scribes and Pharisees. Of this woman it proceeds; *And, behold, a woman, a Chananite, came out*

from those parts. Chrys. The Evangelist says that she was a Chananæan, to shew the power of Christ's presence. For this nation, which had been driven out that they might not corrupt the Jews, now shewed themselves wiser than the Jews, leaving their own borders that they might go to Christ. And when she came to Him, she asked only for mercy, as it follows, *She cried unto Him, saying, Have*

Gloss. ap. Anselm.

mercy on me, Lord, Thou Son of David. Gloss. The great faith of this Chananæan woman is herein shewed. She believes Him to be God, in that she calls Him *Lord;* and man, in that she calls Him *Son of David.* She claims nothing of her own desert, but craves only God's mercy. And she says not, Have mercy on my daughter, but *Have mercy on me;* because the affliction of the daughter is the affliction of the mother. And the more to excite His compassion, she declares to Him the whole of her grief, *My daughter is sore vexed by a dæmon;* thus unfolding to the Physician the wound, and the extent and nature of the disease; its extent, when she says *is sore vexed;* its nature,

Chrys. Hom. in quædam loca, xlvii. φιλοσόφιαν.

by a dæmon. Chrys. Note the wisdom of this woman, she went not to men who promised fair, she sought not useless bandages, but leaving all devilish charms, she came to the Lord. She asked not James, she did not pray John, or apply to Peter, but putting herself under the protection of penitence, she ran alone to the Lord. But, behold, a new trouble. She makes her petition, raising her voice into a shout, and God, the lover of mankind, answers not a word. Jerome. Not from pharisaical pride, or the superciliousness of the Scribes, but that He might not seem to contravene His own decision, *Go not into the way of the Gentiles.* For He was unwilling to give occasion to their cavils, and reserved the complete salvation of the Gentiles

Gloss. ap. Anselm.

for the season of His passion and resurrection. Gloss. And by this delay in answering, He shews us the patience and perseverance of this woman. And He answered not for this reason also, that the disciples might petition for her; shewing herein that the prayers of the Saints are necessary in order to obtain any thing; as it follows, *And His disciples came unto Him, saying, Send her away, for she crieth after us.* Jerome. The disciples, as yet ignorant of the mysteries

of God or moved by compassion, beg for this Chananæan woman; or perhaps seeking to be rid of her importunity. Aug. A question of discrepancy is raised upon this, that Mark says the Lord was in the house when the woman came praying for her daughter. Indeed Matthew might have been understood to have omitted mention of the house, and yet to have been relating the same event; but when he says, that the disciples suggested to the Lord, *Send her away, for she crieth after us,* he seems to indicate clearly that the woman raised her voice in supplication, in following the Lord who was walking. We must understand then, that, as Mark writes, she entered in where Jesus was, that is, as he had noticed above, in the house; then, that as Matthew writes, *He answered her not a word,* and during this silence of both sides, Jesus left the house; and then the rest follows without any discordance. Chrys. I judge that the disciples were sorry for the woman's affliction, yet dared not say 'Grant her this mercy,' but only *Send her away,* as we, when we would persuade any one, oftentimes say the very contrary to what we wish. *He answered and said, I am not sent but to the lost sheep of the house of Israel.* Jerome. He says that He is not sent to the Gentiles, but that He is sent first to Israel, so that when they would not receive the Gospel, the passing over to the Gentiles might have just cause. Remig. In this way also He was sent specially to the Jews, because He taught them by His bodily presence. Jerome. And He adds *of the house of Israel,* with this design, that we might rightly interpret by this place that other parable concerning the stray sheep. Chrys. But when the woman saw that the Apostles had no power, she became bold with commendable boldness; for before she had not dared to come before His sight, but, as it is said, *She crieth after us.* But when it seemed that she must now retire without being relieved, she came nearer, *But she came and worshipped Him.* Jerome. Note how perseveringly this Chananæan woman calls Him first *Son of David,* then *Lord,* and lastly *came and worshipped him,* as God. Chrys. And therefore she said not Ask, or Pray God for me, but *Lord, help me.* But the more the woman urged her petition, the more He strengthened His

Aug. de Cons. Ev. ii. 49.

denial; for He calls the Jews now not sheep but sons, and the Gentiles dogs; *He answered and said unto her, It is not meet to take the children's bread, and give it to dogs.*

Gloss. ap. Anselm. GLOSS. The Jews were born sons, and brought up by the Law in the worship of one God. The bread is the Gospel, its miracles and other things which pertain to our salvation. It is not then meet that these should be taken from the children and given to the Gentiles, who are dogs, till the Jews refuse them. JEROME. The Gentiles are called dogs because of their idolatry; who, given to the eating of blood, and dead bodies, turn to madness. CHRYS. Observe this woman's prudence; she does not dare to contradict Him, nor is she vexed with the commendation of the Jews, and the evil word applied to herself; *But she said, Yea, Lord, yet the dogs eat of the crumbs which fall from their master's table.* He said, *It is not good;* she answers, 'Yet even so, Lord;' He calls the Jews children, she calls them masters; He called her a dog, she accepts the office of a dog; as if she had said, I cannot leave the table of my Lord. JEROME. Wonderful are shewn the faith, patience, and humility of this woman; faith, that she believed that her daughter could be healed; patience, that so many times overlooked, she yet perseveres in her prayers; humility, that she compares herself not to the dogs, but to the whelps. I know, she says, that I do not deserve the children's bread, and that I cannot have whole meat, nor sit at the table with the master of the house, but I am content with that which is left for the whelps, that through humble fragments I may come to the amplitude of the perfect bread. CHRYS. This was the cause why Christ was so backward, that He knew what she would say, and would not have her so great excellence hid; whence it follows, *Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee according to thy will.* Observe how the woman herself had contributed not a little to her daughter's healing; and therefore Christ said not unto her, 'Let thy daughter be healed,' but, *Be it unto thee according to thy will;* that you may perceive that she had spoken in sincerity, and that her words were not words of flattery, but of abundant faith.

Gen. 1, 6. And this word of Christ is like that word which said, *Let*

there be a firmament, and it was made; so here, *And her daughter was made whole from that hour.* Observe how she obtains what the Apostles could not obtain for her; so great a thing is the earnestness of prayer. He would rather that we should pray for our own offences ourselves, than that others should pray for us. REMIG. In these words is given us a pattern of catechizing and baptizing children; for the woman says not 'Heal my daughter,' or 'Help her,' but, *Have mercy upon me, and help me.* Thus there has come down in the Church the practice that the faithful are sponsors to God for their young children, before they have attained such age and reason that they can themselves make any pledge to God. So that as by this woman's faith her daughter was healed, so by the faith of Catholics of mature age their sins might be forgiven to infants. Allegorically; This woman figures the Holy Church gathered out of the Gentiles. The Lord leaves the Scribes and Pharisees, and comes into the parts of Tyre and Sidon; this figures His leaving the Jews and going over to the Gentiles. This woman came out of her own country, because the Holy Church departed from former errors and sins. JEROME. And the daughter of this Chananæan I suppose to be the souls of believers, who were sorely vexed by a dæmon, not knowing their Creator, and bowing down to stones. REMIG. Those of whom the Lord speaks as children are the Patriarchs and Prophets of that time. By the table is signified the Holy Scripture, by the fragments the best precepts, or inward mysteries on which Holy Church feeds; by the crumbs the carnal precepts which the Jews keep. The fragments are said to be eaten under the table, because the Church submits itself humbly to fulfilling the Divine commands. RABAN. But the whelps eat not the crust only, but the crumbs of the children's bread, because the despised among the Gentiles on turning to the faith, seek out in Scripture not the outside of the letter, but the spiritual sense, by which they may be able to profit in good acts. JEROME. Wonderful change of things! Once Israel the son, and we the dogs; the change in faith has led to a change in the order of our names. Concerning them is that said, *Many dogs have come about* Ps. 22, 16.
me; while to us is said, as to this woman, *Thy faith hath*

made thee whole. RABAN. Great indeed was her faith; for the Gentiles, neither trained in the Law, nor educated by the words of the Prophets, straightway on the preaching of the Apostles obeyed with the hearing of the ear, and therefore deserved to obtain salvation. GLOSS. And if the Lord delays the salvation of a soul at the first tears of the supplicating Church, we ought not to despair, or to cease from our prayers, but rather continue them earnestly. AUG. And that to heal the Centurion's servant, and the daughter of this Chananæan woman, He does not go to their houses, signifies that the Gentiles, among whom He Himself went not, should be saved by His word. That these are healed on the prayer of their parents, we must understand of the Church, which is at once mother and children; the whole body of those who make up the Church is the mother, and each individual of that body is a son of that mother. HILARY. Or, This mother represents the proselytes, in that she leaves her own country, and forsakes the Gentiles for the name of another nation; she prays for her daughter, that is, the body of the Gentiles possessed with unclean spirits; and having learned the Lord by the Law, calls Him the Son of David. RABAN. Also whosoever has his conscience polluted with the defilement of any sin, has a daughter sorely vexed by a dæmon. Also whosoever has defiled any good that he has done by the plague of sin, has a daughter tossed by the furies of an unclean spirit, and has need to fly to prayers and tears, and to seek the intercessions and aids of the saints.

Gloss. non occ.

Aug. Quæst. Ev. i. 18.

29. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

JEROME. Having healed the daughter of this Chananæan, the Lord returns into Judæa, as it follows, *And Jesus departed from thence, and came nigh unto the sea of Galilee.* REMIG. This sea is called by various names; the sea of Galilee, because of its neighbourhood to Galilee; the sea of Tiberias, from the town of Tiberias. *And going up into a mountain, He sat down there.* CHRYS. It should be considered that sometimes the Lord goes about to heal the sick, sometimes He sits and waits for them to come; and accordingly here it is added, *And there came great multitudes unto him, having with them those that were dumb, lame, blind, maimed, and many others.* JEROME. What the Latin translator calls 'debiles' (maimed), is in the Greek κυλλοὺς, which is not a general term for a maimed person, but a peculiar species, as he that is lame in one foot is called 'claudus,' so he that is crippled in one hand is called κυλλός. CHRYS. These shewed their faith in two points especially, in that they went up the mountain, and in that they believed that they had need of nothing beyond but to cast themselves at Jesus' feet; for they do not now touch the hem even of His garment, but have attained to a loftier faith; *And cast them down at Jesus' feet.* The woman's daughter He healed with great slackness, that He might shew her virtue; but to these He administers healing immediately, not because they were better than that woman, but that He might stop the mouths of the unbelieving Jews; as it follows, *and He healed them all.* But the multitude of those that were healed, and the ease with which it was done, struck them with astonishment. *Insomuch that the multitude wondered when they saw the dumb to speak.* JEROME. He said nothing concerning the maimed, because there was no one word which was the opposite of this [b].

RABAN. Mystically; Having in the daughter of this Chananæan prefigured the salvation of the Gentiles, He came into Judæa; because, *when the fulness of the Gentiles shall have entered in, then shall all Israel be saved.* GLOSS. The sea near to which Jesus came signifies the turbid

Rom. 11, 25
Gloss. ap. Anselm.

[b] The Vulgate and old Italic have no clause answering to κυλλοὺς ὑγιεῖς, (the maimed to be whole) of the Greek, which is also wanting in many ancient versions.

swellings of this world; it is the sea of Galilee when men pass from virtue to vice. JEROME. He goes up into the mountain, that as a bird He may entice the tender nestlings to fly. RABAN. Thus raising His hearers to meditate on heavenly things. He sat down there to shew that rest is not to be sought but in heavenly things. And as He sits on the mountain, that is, in the heavenly height, there come unto Him multitudes of the faithful, drawing near to Him with devoted mind, and bringing to Him the dumb, and the blind, &c and cast them down at Jesus' feet; because they that confess their sins are brought to be healed by Him alone. These He so heals, that the multitudes marvel and magnify the God of Israel; because the faithful when they see those that have been spiritually sick richly endued with all manner of works of virtuousness, sing praise to God.
Gloss. ord. GLOSS. The dumb are they that do not praise God; the blind, they who do not understand the paths of life; the deaf, they that obey not; the lame, they that walk not firmly through the difficult ways of good works; the maimed, they that are crippled in their good works.

32. Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33. And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. And He commanded the multitude to sit down on the ground.

36. And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude.

37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

JEROME. Christ first took away the infirmities of the sick, and afterwards supplied food to them that had been healed. Also He calls His disciples to tell them what He is about to do; *Then Jesus called His disciples unto Him, and said, I have compassion on the multitude.* This He does that He may give an example to masters of sharing their counsels with the young, and their disciples; or, that by this dialogue they might come to understand the greatness of the miracle. CHRYS. For the multitude when they came to be healed, had not dared to ask for food, but He that loveth man, and hath care of all creatures, gives it to them unasked; whence He says, *I have compassion upon the multitude.* That it should not be said that they had brought provision with them on their way, He says, *Because they continue with me now three days, and have nothing to eat.* For though when they came they had food, it was now consumed, and for this reason He did it not on the first or second day, but on the third, when all was consumed that they might have brought with them; and thus they having been first placed in need, might take the food that was now provided with keener appetite. That they had come from far, and that nothing was now left them, is shewn in what He says, *And I will not send them away fasting, lest they faint by the way.* Yet He does not immediately proceed to work the miracle, that He may rouse the disciples' attention by this questioning, and that they may shew their faith by saying to Him, Create loaves. And though at the time of the former miracle Christ had done many things to the end that they should remember it, making them distribute the loaves, and divide the baskets among them, yet they were still imperfectly disposed, as appears from what follows; *And His disciples say unto Him, Whence should we have so much bread in the wilderness as to fill so great a multitude?* This they spoke out of the

Chrys. Hom. liii.

infirmity of their thoughts, yet thereby making the ensuing miracle to be beyond suspicion; for that none might suspect that the loaves had been got from a neighbouring village, this miracle is wrought in the wilderness far distant from villages. Then to arouse His disciples' thoughts, He puts a question to them, which may call the foregone miracle to their minds; *And Jesus saith unto them, How many loaves have ye? They said unto Him, Seven, and a few little fishes.* But they do not add, 'But what are they among so many?' as they had said before; for they had advanced somewhat, though they did not yet comprehend the whole. Admire in the Apostles their love of truth, though themselves are the writers, they do not conceal their own great faults; and it is no light self-accusation to have so soon forgotten so great a miracle. Observe also their wisdom in another respect, how they had overcome their appetite, taking so little care of their meals, that though they had been three days in the desert, yet they had with them only seven loaves. Some other things also He does like to what had been done before. He makes them to sit down on the ground, and the bread to grow in the hands of the disciples; as it follows, *and He commanded the multitude to sit down on the ground.*
Sup. c. xiv. 15. JEROME. As we have spoken of this above, it would be tedious to repeat what has been already said; we shall therefore only dwell on those particulars in which this differs from the former. CHRYS. The end of the two miracles is different; *And they took up of the broken meat that was left seven baskets full. Now they that had eaten were four thousand men, besides children and women.* Whence are the fragments fewer in this miracle than in the former, although they that ate were not so many? It is either
[1] sporta that the basket[1] in this miracle is of larger capacity than
[2] cophinus the basket[2] in the former, or that by this point of difference they might remember the two separate miracles; for which reason also He then made the number of baskets equal to the number of the disciples, but now to the number of the loaves. REMIG. In this Gospel lection we must consider in Christ the work of His humanity, and of His divinity. In that He has compassion on the multitudes, He shews that He has feeling of human frailty; in the multi-

plication of the loaves, and the feeding the multitudes, is shewn the working of His divinity. So here is overthrown the error of Eutyches[1], who said, that in Christ was one nature only. AUG. Surely it will not be out of place to suggest upon this miracle, that if any of the Evangelists who had not given the miracle of the five loaves had related this of the seven loaves, he would have been supposed to have contradicted the rest. But because those who have related the one, have also related the other, no one is puzzled, but it is understood at once that they were two separate miracles. This we have said, that wherever any thing is found done by the Lord, wherein the accounts of any two Evangelists seem irreconcilable, we may understand them as two distinct occurrences, of which one is related by one Evangelist, and one by another. GLOSS. It should be noted, that the Lord first removes their sicknesses, and after that feeds them; because sin must be first wiped away, and then the soul fed with the words of God. HILARY. As that first multitude which He fed answers to the people among the Jews that believed; so this is compared to the people of the Gentiles, the number of four thousand denoting an innumerable number of people out of the four quarters of the earth. JEROME. For these are not five, but four thousand; the number four being one always used in a good sense, and a four-sided stone is firm and rocks not, for which reason the Gospels also have been sacredly bestowed in this number. Also in the former miracle, because the people were neighbours unto the five senses [c], it is the disciples, and not the Lord, that calls to mind their condition; but here the Lord Himself says, that He has compassion upon them, *because they continue now three days* with Him, that is, they believed on the Father, Son, and Holy Spirit. HILARY. Or, they spend the whole time of the Lord's passion with the Lord; either because when they should come to baptism, they would confess that they believed in His passion and resurrection; or, because through the whole time of the Lord's passion they are joined to the Lord by fasting in a kind of union of suffering with Him. RABAN. Or, this is said because in all time there have only

[1] vid. sup. p. 16.
Aug. de Cons. Ev. ii. 50.
Gloss. ap. Anselm.

[c] That is, there were *five* thousand, and they were fed with *five* loaves.

been three periods when grace was given; the first before the Law; the second, under the Law; the third, under grace; the fourth, is in heaven, to which as we journey we are refreshed by the way. REMIG. Or, because correcting by penitence the sins that they have committed, in thought, word, and deed, they turn to the Lord. These multitudes the Lord would not send away fasting, that they should not faint by the way; because sinners turning in penitence, perish in their passage through the world, if they are sent
Gloss. ord. away without the nourishment of sacred teaching. GLOSS. The seven loaves are the Scripture of the New Testament, in which the grace of the Holy Spirit is revealed and given. And these are not as those former loaves, barley, because it is not with these, as in the Law, where the nutritious substance is wrapped in types as in a very adhesive husk; here are not two fishes, as under the Law two only were anointed, the King, and the Priest, but a few, that is, the saints of the New Testament, who, snatched from the waves of the world, sustain this tossing sea, and by their example refresh us lest we faint by the way. HILARY. The multitudes sit down on the ground; for before they had not reposed on the works of the Law, but they had supported themselves on their own sins, as men standing on their feet. GLOSS. Or, they sit down there[1] on the grass, that the desires of the flesh may be controlled, here on the ground, because the earth itself is commanded to be left. Or, the mountain in which the Lord refreshes them is the height of Christ; there, therefore, is grass upon the ground, because there the height of Christ is covered with carnal hopes and desires, on account of the carnal; here, where all carnal lust is banished, the guests are solidly placed on the basis of an abiding hope; there, are five thousand, who are the carnal subjected to the five senses; here, four thousand, on account of the four virtues, by which they are spiritually fortified, temperance, prudence, fortitude, and justice; of which the first is the knowledge of things to be sought and avoided; the second, the restraining of desire from those things that give pleasure in the world; the third, strength against the pains of life; the fourth, which is spread over all the love of God and our neighbour. Both there and here women and children are

[1] c. xiv. 19.

excepted, because in the Old and New Testament, none are admitted to the Lord who do not endure to the perfect man, whether through the infirmity of their strength, or the levity of their tempers. Both refreshings were performed upon a mountain, because the Scriptures of both Testaments commend the loftiness of the heavenly commands and rewards, and both preach the height of Christ. The higher mysteries which the multitudes cannot receive the Apostles discharge, and fill seven baskets, to wit, the hearts of the perfect which are enlightened to understand by the grace of the seven-fold Is. 11, 2.
Spirit. Baskets are usually woven of rushes, or palm-leaves; these signify the saints, who fix the root of their hearts in the very fount of life, as a bulrush in the water, that they may not wither away, and retain in their hearts the palm of their eternal reward.

39. And He sent away the multitude, and took ship, and came into the coasts of Magdala.

Chap. XVI. 1. The Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them, and departed.

Chrys. As the Lord sent the multitudes away after the miracle of the five loaves, so also now, not on foot, but by boat, that the multitudes may not follow Him; *And*

He sent away the multitude, and entered into a ship, and came into the coasts of Magedan. Aug. de Cons. Ev. ii. 51. AUG. Mark says Dalmanutha; no doubt the same place under a different name; for many copies of the Gospel according to Mark have Magedan. RABAN. This Magedan is the country opposite Gerasa, and is interpreted 'fruits,' or 'a messenger.' It signifies a garden, of which it is said, Song of Sol. 4, 12. *A garden enclosed, a fountain sealed,* wherein the fruits of virtues grow, and where the name of the Lord is announced. It teaches us that preachers having ministered the word to the multitude ought to be refreshed themselves with the fruits of the virtues within the chamber of their own heart. It follows; *And there come unto Him Pharisees and Sadducees tempting Him, and desired Him to shew them a sign from heaven.* REMIG. Wondrous blindness of the Pharisees and Sadducees! They asked a sign from heaven, as though the things they now saw were not signs. John shews what sign it was they John 6, 30. desired; for he relates, that after the feeding with the five loaves, the multitudes came to the Lord and said, *What sign doest Thou, that we may see it and believe on Thee? Our fathers did eat manna in the desert, as it is written, He gave them bread to eat from heaven.* Therefore when they say here, Shew us a sign from Heaven, they mean, Cause that it rain manna for one or two days, that the whole people may eat, as was done for a long time in the desert. He looking into their thoughts as God, and knowing that even if a sign from heaven should be shewed them they would not believe, would not give them the sign for which they asked, as it follows, *But He answered and said unto them, When the evening is come, ye say, It will be fair weather; for the sky is red, &c.* JEROME. This is not found in most copies of the Greek text[d]. But the sense is clear, that fair and rainy days may be foretold by the condition and harmony of the elements. But the Scribes and Pharisees who seemed to be doctors of the Law could not discern the Saviour's coming by the predictions of the Prophets. Aug. Quæst. Ev. i. 20. AUG. We might also understand this saying,

[d] That is, ver. 2. and 3. They are omitted in many MSS. and Versions.

When it is evening, ye say, It will be fair weather, for the sky is red, in this way, By the blood of Christ's passion at His first coming, indulgence of sin is given. *And in the morning, It will be foul weather to-day, for the sky is red and lowring;* that is, at His second coming He will come with fire before Him. GLOSS. Otherwise; *The sky is red and lowring;* that is, the Apostles suffer after the resurrection, by which ye may know that I shall judge hereafter; for if I spare not the good who are mine from present suffering, I shall not spare others hereafter; *Ye can therefore discern the face of the sky, but the signs of the times ye cannot.* RABAN. *The signs of the times* He means of His own coming, or passion, to which the evening redness of the heavens may be likened; and the tribulation which shall be before His coming, to which the morning redness with the lowring sky may be compared. CHRYS. As then in the sky there is one sign of fair weather, and another of rain, so ought ye to think concerning Me; now, in this My first coming, there is need of these signs which are done in the earth; but those which are done in heaven are reserved for the time of the second coming. Now I come as a physician, then as a judge; now I come in secret, then with much pomp, when the powers of the heavens shall be shaken. But now is not the time of these signs, now have I come to die, and to suffer humiliations; as it follows, *An evil and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of Jonas the prophet.* AUG. This Matthew has already given; whence we may store up for our information, that the Lord spoke the same things many times, that where there are contradictions which cannot be explained, it may be understood that the same sayings were uttered on two different occasions. GLOSS. He says, *Evil and adulterous generation,* that is, unbelieving, having carnal, and not spiritual understanding. RABAN. To this generation that thus tempted the Lord is not given a sign from heaven, such as they sought for, though many signs are given on the earth; but only to the generation of such as sought the Lord, in whose sight He ascended into heaven, and sent the Holy Spirit. JEROME. But what is

Aug. ubi sup.

Gloss. interlin.

meant by the sign of Jonas has been explained above. CHRYS. And when the Pharisees heard this, they ought to have asked Him, What it was He meant? But they had not asked at first with any desire of learning, and therefore the Lord leaves them, as it follows, *And He left them, and went His way.* JEROME. That is, leaving the evil generation of the Jews, He passed over the strait, and the people of the Gentiles followed Him. HILARY. Observe, we do not read here as in other places, that He sent the multitudes away and departed; but because the error of unbelief held the minds of the presumptuous, it is said that He left them.

5. And when His disciples were come to the other side, they had forgotten to take bread.

6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, It is because we have taken no bread.

8. Which when Jesus perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

GLOSS. As the Lord had left the Pharisees on account of their unbelief, so now He teaches His disciples to be on their guard against their doctrine; whence it follows, *And when His disciples were come to the other side, they had forgotten to take bread.* REMIG. They were bound to their Master with so great affection, that they were unwilling to part from Him for even a moment of time. And herein it should be observed how far they were from any longing for delicacies, when they took so small care for necessaries, that they had even forgotten to take bread, without which human weakness cannot support itself. *He said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.* HILARY. Herein the Apostles are admonished not to be partakers in the doctrine of the Jews; for the works of the Law were established to produce faith, and to prefigure the things that were to follow; and they on whose times truth itself had chanced should look for no further types of truth; lest the teaching of the Pharisees, which knew not of Christ, should stay the effect of Gospel truth. JEROME. For he that takes heed of the leaven of the Pharisees and the Sadducees, does not observe the precepts of the Law and of the letter, and neglects the traditions of men that he may do the commandments of God. This is the leaven of which the Apostle speaks, *A little leaven leaveneth the whole lump.* By every means also we should avoid that leaven which Marcion, Valentinus, and all the heretics had. For the nature of leaven is such, that when mixed with flour, that which seemed a little increases to a large quantity, and brings the whole mixture to its own flavour. Thus heretical doctrine if it have cast but a small spark into your breast, in a short time a mighty flame is raised, and drives the whole temper of the man along with it. CHRYS. Why did He not say plainly, Take heed of the doctrine of the Pharisees? Because He would remind them of those things that had been done in the multiplication of the loaves, knowing them to be forgetful. To have given them this charge at once bluntly would have seemed unreasonable; but to find fault with them on occasion furnished by themselves prepared the way for the charge; therefore it is that the Evangelist brings forward their thoughts; *But they thought within themselves,*

Gloss. non occ.

1 Cor. 5, 6.

saying, It is because we have taken no bread. JEROME. How had they no bread, seeing that as soon as they had filled seven baskets they entered into the boat, and came into the parts of Magedan? There they hear that they ought to take heed of the leaven of the Pharisees and Sadducees. But the Scripture is witness that they had forgotten to take the baskets with them. CHRYS. Because the disciples still grovelled about Jewish observances, the Lord sharply rebukes them for the benefit of all; whence it follows, *But Jesus knowing their thoughts said unto them, O ye of little faith, why consider ye among yourselves because ye have no bread?*

Gloss.ord. GLOSS. As much as to say; Why do ye think that I spake of earthly bread, for which ye ought not to have a thought, having beheld Me of so little make such abundant overplus? CHRYS. This He does that He may put away from them all care for food. But why did He not reprove them, when they said, *Whence should we have so much bread in the wilderness?* for that seemed a more fitting occasion. He did not blame them at that time that He might not seem to be by that urged on to do miracles, and He was unwilling to find fault with them before the people. Also there was more reason in the charge, when after two miracles of multiplication of loaves, they had anxiety about food. Observe with what mildness He rebukes them; He makes an excuse in answer Himself, saying, *Do ye not yet understand, nor remember the five loaves?*

Gloss. interlin. GLOSS. As much as to say, Do ye not understand the mystery, nor remember the miracle? CHRYS. By this calling to mind what was past, and rousing their attention to what was to come. JEROME. Thus He takes this occasion to instruct them what is meant by the five loaves and the seven loaves, the five thousand and the four thousand, who were fed in the desert. For if the leaven of the Pharisees and Sadducees signified not earthly food, but corrupt traditions and heretical dogmas, why should not the food with which the people of God is nourished signify the true and uncorrupt doctrine? CHRYS. But that you may learn what force Christ's reproof had upon His disciples, and how it roused their sluggish spirit, hear what says the Evangelist; *Then they understood how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and*

the Sadducees; yet He had not interpreted this to them. This instruction of the Lord then drew them away from Jewish observances, and made them attentive instead of careless, and raised them out of their little faith, that whenever they should seem to have but little provision of bread they should have no fear about food, but should despise all those things.

13. When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples saying, Whom do men say that I the Son of man am?

14. And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church: and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

GLOSS. As soon as the Lord had taken His disciples out of the teaching of the Pharisees, He then suitably proceeds to lay deep the foundations of the Gospel doctrine; and to give this the greater solemnity, it is introduced by the name of the place, *When Jesus came into the coasts of Cæsarea Philippi.* CHRYS. He adds 'of Philip,' to distinguish it from the other Cæsarea, of Strato. And He asks this question in the former

Gloss. non occ.

Chrys. Hom. liv.

place, leading His disciples far out of the way of the Jews, that being set free from all fear, they might say freely what was in their mind. JEROME. This Philip was the brother of Herod, the tetrarch of Ituræa, and the region of Trachonitis, who gave to the city, which is now called Panæas, the name of Cæsarea in honour of Tiberius Cæsar. GLOSS. When about to confirm the disciples in the faith, He would first take away from their minds the errors and opinions of others, whence it follows, *And He asked His disciples, saying, Whom do men say that the Son of Man is?* ORIGEN. Christ puts this question to his disciples, that from their answer we may learn that there were at that time among the Jews various opinions concerning Christ; and to the end that we should always investigate what opinion men may form of us; that if any ill be said of us, we may cut off the occasions of it; or if any good, we may multiply the occasions of it. GLOSS. So by this instance of the Apostles, the followers of the Bishops are instructed, that whatever opinions they may hear out of doors concerning their Bishops, they should tell them to them. JEROME. Beautifully is the question put, *Whom do men say that the Son of Man is?* For they who speak of the Son of Man, are men: but they who understand His divine nature are called not men but Gods. CHRYS. He says not, Whom do the Scribes and Pharisees say that I am? but, Whom do men say that I am? searching into the minds of the common people, which were not perverted to evil. For though their opinion concerning Christ was much below what it ought to have been, yet it was free from wilful wickedness; but the opinion of the Pharisees concerning Christ was full of much malice. HILARY. By asking, *Whom do men say that the Son of Man is?* He implied that something ought to be thought respecting Him beyond what appeared, for He was the Son of Man. And in thus enquiring after men's opinion respecting Himself, we are not to think that He made confession of Himself; for that which He asked for was something concealed, to which the faith of believers ought to extend itself. We must hold that form of confession, that we so mention the Son of God as not to forget the Son of Man, for the one without the other offers us no hope of salvation; and therefore He said emphatically, *Whom do men say that the Son of Man is?*

Gloss. ap. Anselm.

Gloss. non occ.

Jerome. He says not, Whom do men say that I am? but, *Whom do men say that the Son of Man is?* that He should not seem to ask ostentatiously concerning Himself. Observe, that wherever the Old Testament has 'Son of Man,' the phrase in the Hebrew is 'Son of Adam.' Origen. Then the disciples recount the divers opinions of the Jews relating to Christ; *And they said, Some say John the Baptist,* following Herod's opinion; *others Elias,* supposing either that Elias had gone through a second birth, or that having continued alive in the body, He had at this time appeared; *others Jeremias,* whom the Lord had ordained to be Prophet among the Gentiles, not understanding that Jeremias was a type of Christ; *or one of the Prophets,* in a like way, because of those things which God spoke to them through the Prophets, yet they were not fulfilled in them, but in Christ. Jerome. It was as easy for the multitudes to be wrong in supposing Him to be Elias and Jeremias, as Herod in supposing Him to be John the Baptist; whence I wonder that some interpreters should have sought for the causes of these several errors. Chrys. The disciples having recounted the opinion of the common people, He then by a second question invites them to higher thoughts concerning Him; and therefore it follows, *Jesus saith unto them, Whom say ye that I am?* You who are with Me always, and have seen greater miracles than the multitudes, ought not to agree in the opinion of the multitudes. For this reason He did not put this question to them at the commencement of His preaching, but after He had done many signs; then also He spoke many things to them concerning His Deity. Jerome. Observe how by this connexion of the discourse the Apostles are not styled men but Gods. For when He had said, *Whom say ye that the Son of Man is?* He adds, *Whom say ye that I am?* as much as to say, They being men think of Me as man, ye who are Gods, whom do you think Me? Raban. He enquires the opinions of His disciples and of those without, not because He was ignorant of them; His disciples He asks, that He may reward with due reward their confession of a right faith; and the opinions of those without He enquires, that having the wrong opinions first set forth, it might be proved that the disciples had received the truth of their confession not from common opinion, but out

vid. Matt. 14, 2.

of the hidden treasure of the Lord's revelation. CHRYS. When the Lord enquires concerning the opinion of the multitudes, all the disciples answer; but when all the disciples are asked, Peter as the mouth and head[1] of the Apostles answers for all, as it follows, *Simon Peter answered and said, Thou art Christ, the Son of the living God.* ORIGEN. Peter denied that Jesus was any of those things which the Jews supposed, by his confession, *Thou art the Christ,* which the Jews were ignorant of; but he added what was more, *the Son of the living God,* who had said by His Prophets, *I live, saith the Lord.* (Ezek. 33, 11.) And therefore was He called the living Lord, but in a more especial manner as being eminent above all that had life; for He alone has immortality, and is the fount of life, wherefore He is rightly called God the Father; for He is life as it were flowing out of a fountain, who said, *I am the life.* (John 14, 6.) JEROME. He calls Him *the living God,* in comparison of those gods who are esteemed gods, but are dead; such, I mean, as Saturn, Jupiter, Venus, Hercules, and the other monsters of idols. HILARY. This is the true and unalterable faith, that from God came forth God the Son, who has eternity out of the eternity of the Father. That this God took unto Him a body and was made man is a perfect confession. Thus He embraced all in that He here expresses both His nature and His name, in which is the sum of virtues. RABAN. And by a remarkable distinction it was that the Lord Himself puts forward the lowliness of the humanity which He had taken upon Him, while His disciple shews us the excellence of His divine eternity. HILARY. This confession of Peter met a worthy reward, for that he had seen the Son of God in the man. Whence it follows, *Jesus answered and said unto him, Blessed art thou, Simon Barjonas, for flesh and blood has not revealed this unto thee, but My Father who is in heaven.* JEROME. This return Christ makes to the Apostle for the testimony which Peter had spoken concerning Him, *Thou art Christ, the Son of the living God.* The Lord said unto him, *Blessed art thou, Simon Barjonas?* Why? Because flesh and blood has not revealed this unto thee, but My Father. That which flesh and blood could not reveal, was revealed by the grace of the Holy Spirit. By his confession then he obtains a title, which should signify that

[1] κορυφαῖος

he had received a revelation from the Holy Spirit, whose son he shall also be called; for Barjonas in our tongue signifies The son of a dove. Others take it in the simple sense, that Peter is the son of John[e], according to that question in another place, *Simon, son of John, lovest thou Me?* John 21, 15. affirming that it is an error of the copyists in writing here Barjonas for Barjoannas, dropping one syllable. Now Joanna is interpreted 'The grace of God.' But either name has its mystical interpretation; the dove signifies the Holy Spirit; and the grace of God signifies the spiritual gift. CHRYS. It would be without meaning to say, Thou art the son of Jonas, unless he intended to shew that Christ is as naturally the Son of God, as Peter is the son of Jonas, that is, of the same substance as him that begot him. JEROME. Compare what is here said, *flesh and blood hath not revealed it unto thee*, with the Apostolic declaration, *Immediately I was not* Gal. 1, 16. *content with flesh and blood*, meaning there by this expression the Jews; so that here also the same thing is shewn in different words, that not by the teaching of the Pharisees, but by the grace of God, Christ was revealed to him the Son of God. HILARY. Otherwise; He is blessed, because to have looked and to have seen beyond human sight is matter of praise, not beholding that which is of flesh and blood, but seeing the Son of God by the revelation of the heavenly Father; and he was held worthy to be the first to acknowledge the divinity which was in Christ. ORIGEN. It must be enquired in this place whether, when they were first sent out, the disciples knew that He was the Christ. For this speech shews that Peter then first confessed Him to be the Son of the living God. And look whether you can solve a question of this sort, by saying that to believe Jesus to be the Christ is less than to know Him; and so suppose that when they were sent to preach they believed that Jesus was the Christ, and afterwards as they made progress they knew Him to be so. Or must we answer thus; That then the Apostles had the beginnings of a knowledge of Christ, and knew some little concerning Him; and that they made progress afterwards in the knowledge of Him, so that they were able to receive the knowledge of Christ revealed by the Father, as Peter, who is

[e] In John 21, 15. the Vulgate has 'Johannis,' but in John 1, 43. 'Jona.'

here blessed, not only for that he says, *Thou art the Christ*, but much more for that he adds, *the Son of the living God.* Chrys. And truly if Peter had not confessed that Christ was in a peculiar sense born of the Father, there had been no need of revelation; nor would he have been worthy of this blessing for confessing Christ to be one of many adopted sons; for before this they who were with Him in the ship had said,
John 1, 49. *Truly Thou art the Son of God.* Nathanael also said, *Rabbi, Thou art the Son of God.* Yet were not these blessed because they did not confess such sonship as does Peter here, but thought Him one among many, not in the true sense a son; or, if chief above all, yet not the substance of the Father. But see how the Father reveals the Son, and the Son the Father; from none other comes it to confess the Son than of the Father, and from none other to confess the Father than of the Son; so that from this place even it is manifest that the Son is of the same substance, and to be worshipped together with the Father. Christ then proceeds to shew that many would hereafter believe what Peter had now confessed, whence He adds, *And I say unto thee, that thou art Peter.* Jerome. As much as to say, You have said to me, *Thou art Christ, the Son of the living God,* therefore I say unto thee, not in a mere speech, and that goes not on into operation; but I say unto thee, and for Me to speak is to make it so[f], *that thou art Peter.* For as from Christ proceeded that light to the Apostles, whereby they were called the light of the world, and those other names which were imposed upon them by the Lord, so upon Simon who believed in Christ
Aug. de Cons. Ev. ii. 53. the Rock, He bestowed the name of Peter (Rock.) Aug. But let none suppose that Peter received that name here;
John 1, 42. he received it at no other time than where John relates that it was said unto him, *Thou shalt be called Cephas, which is interpreted, Peter.* Jerome. And pursuing the metaphor of the rock, it is rightly said to him as follows: *And upon this rock I will build My Church.* Chrys. That is, On this faith and confession I will build My Church. Herein shewing that many should believe what Peter had confessed, and raising his understanding, and making him His shepherd.
Aug. Retract. i. 21. Aug. I have said in a certain place of the Apostle Peter, that

[f] See Mr. Newman's Lectures on Justification, Lect. iii. p. 87.

it was on him, as on a rock, that the Church was built. But I know that since that I have often explained these words of the Lord, *Thou art Peter, and on this rock will I build My Church,* as meaning upon Him whom Peter had confessed in the words, *Thou art Christ, the Son of the living God;* and so that Peter, taking his name from this rock, would represent the Church, which is built upon this rock. For it is not 1Cor.10,4.
said to him, Thou art the rock, but, *Thou art Peter.* But the rock was Christ, whom because Simon thus confessed, as the whole Church confesses Him, he was named Peter. Let the reader choose whether of these two opinions seems to him the more probable. HILARY. But in this bestowing of a new name is a happy foundation of the Church, and a rock worthy of that building, which should break up the laws of hell, burst the gates of Tartarus, and all the shackles of death. And to shew the firmness of this Church thus built upon a rock, He adds, *And the gates of hell shall not prevail against it.* GLOSS. That is, shall not separate it from the love and faith Gloss. interlin.
of Me. JEROME. I suppose the gates of hell to mean vice and sin, or at least the doctrines of heretics by which men are ensnared and drawn into hell. ORIGEN. But in heavenly things every spiritual sin is a gate of hell, to which are opposed the gates of righteousness. RABAN. The gates of hell are the torments and promises of the persecutors. Also, the evil works of the unbelievers, and vain conversation, are gates of hell, because they shew the path of destruction. ORIGEN. He does not express what it is which they shall not prevail against, whether the rock on which He builds the Church, or the Church which He builds on the rock; but it is clear that neither against the rock nor against the Church will the gates of hell prevail. CYRIL[g]. According to this promise of the Lord, the Apostolic Church of Peter remains pure and spotless from all leading into error, or heretical fraud, above all Heads and Bishops, and Primates of Churches and people,

[g] This passage is quoted in the Catena from 'Cyril in Lib. Thes.' but does not occur in any of S. Cyril's works. On the subject of this interpolation, vid. Launoy's Epistles, part i. Ep. 1—3. and v. Ep. 9. c. 6—12. From him it appears that, besides the passage introduced into the Catena, S. Thomas ascribes similar ones to S. Cyril in his comment on the Sentences, Lib. iv. d. 24. 3. and in his books 'contr. impugn. reliq.' and 'contra errores Græc.' He is apparently the first to cite them, and they seem to have been written later than Nicholas I. and Leo IX. (A.D. 867—1054.) He was young when he used them, and he is silent about them in his Summa, (which was the work of his last ten years,) in three or four places where the reference might have been expected.

with its own Pontiffs, with most abundant faith, and the authority of Peter. And while other Churches have to blush for the error of some of their members, this reigns alone immoveably established, enforcing silence, and stopping the mouths of all heretics; and we[h], not drunken with the wine of pride, confess together with it the type of truth, and of the holy apostolic tradition. JEROME. Let none think that this is said of death, implying that the Apostles should not be subject to the condition of death, when we see their martyrdoms so illustrious. ORIGEN. Wherefore if we, by the revelation of our Father who is in heaven, shall confess that Jesus Christ is the Son of God, having also our conversation in heaven, to us also shall be said, *Thou art Peter;* for every one is a Rock who is an imitator of Christ. But against whomsoever the gates of hell prevail, he is neither to be called a rock upon which Christ builds His Church; neither a Church, or part of the Church, which Christ builds upon a rock. CHRYS. Then He speaks of another honour of Peter, when He adds, *And I will give thee the keys of the kingdom of heaven;* as much as to say, As the Father hath given thee to know Me, I also will give something unto thee, namely, the keys of the kingdom of heaven. RABAN. For as with a zeal beyond the others he had confessed the King of heaven, he is deservedly entrusted more than the others with the keys of the heavenly kingdom, that it might be clear to all, that without that confession and faith none ought to enter the kingdom of heaven. By the keys of the king-
[1] discretio. dom He means discernment[1] and power; power, by which he binds and looses; discernment, by which he separates the
Gloss. interlin. worthy from the unworthy. GLOSS. It follows, *And whatsoever thou shalt bind;* that is, whomsoever thou shalt judge unworthy of forgiveness while he lives, shall be judged unworthy with God; *and whatsoever thou shalt loose,* that is, whomsoever thou shalt judge worthy to be forgiven while he lives, shall obtain forgiveness of his sins from God. ORIGEN. See how great power has that rock upon which the Church is built, that its sentences are to continue firm as though God gave sentence by it. CHRYS. See how Christ leads Peter to a high understanding concerning himself.

[h] The editions read here, 'et nos necessario salutis,' the meaning of which, says Nicolai, it is impossible to divine.

These things that He here promises to give him, belong to God alone, namely to forgive sins, and to make the Church immoveable amidst the storms of so many persecutions and trials. RABAN. But this power of binding and loosing, though it seems given by the Lord to Peter alone, is indeed given also to the other Apostles, and is even now in the vid. Matt.
Bishops and Presbyters in every Church. But Peter re- 18, 18.
ceived in a special manner the keys of the kingdom of heaven, and a supremacy of judicial power, that all the faithful throughout the world might understand that all who in any manner separate themselves from the unity of the faith, or from communion with him, such should neither be able to be loosed from the bonds of sin, nor to enter the gate of the heavenly kingdom. GLOSS. This power was committed Gloss. ap.
specially to Peter, that we might thereby be invited to unity. Anselm.
For He therefore appointed him the head of the Apostles, that the Church might have one principal Vicar of Christ, to whom the different members of the Church should have recourse, if ever they should have dissensions among them. But if there were many heads in the Church, the bond of unity would be broken. Some say that the words *upon earth* denote that power was not given to men to bind and loose the dead, but the living; for he who should loose the dead would do this not upon earth, but after the earth. SECOND Concil.
COUNCIL OF CONSTANTINOPLE. How is it that some do pre- Con. ii. Collat. 8.
sume to say that these things are said only of the living? Know they not that the sentence of anathema is nothing else but separation? They are to be avoided who are held of grievous faults, whether they are among the living, or not. For it is always behoveful to fly from the wicked. Moreover there are divers letters read of Augustine of religious memory, vid. Aug.
who was of great renown among the African bishops, which Ep. 185. 4.
affirmed that heretics ought to be anathematized even after death. Such an ecclesiastical tradition other African Bishops also have preserved. And the Holy Roman Church also has anathematized some Bishops after death, although no accusation had been brought against their faith in their lifetime[i]. JEROME. Bishops and Presbyters, not understanding

[i] This passage is quoted from the sentence of the Council. It alleges the authority of S. Cyril, from one of whose lost works against Theodorus the sentence beginning, "They are to be avoided," &c. is quoted.

this passage, assume to themselves something of the lofty pretensions of the Pharisees, and suppose that they may either condemn the innocent, or absolve the guilty; whereas what will be enquired into before the Lord will be not the sentence of the Priests, but the life of him that is being judged. We read in Leviticus of the lepers, how they are commanded to shew themselves to the Priests; and if they have the leprosy, then they are made unclean by the Priest; not that the Priest makes them leprous and unclean, but that the Priest has knowledge of what is leprosy and what is not leprosy, and can discern who is clean, and who is unclean. In the same way then as there the Priest makes the leper unclean, here the Bishop or Presbyter binds or looses not those who are without sin, or guilt, but in discharge of his function when he has heard the varieties of their sins, he knows who is to be bound, and who loosed. ORIGEN. Let him then be without blame who binds or looses another, that he may be found worthy to bind or loose in heaven. Moreover, to him who shall be able by his virtues to shut the gates of hell, are given in reward the keys of the kingdom of heaven. For every kind of virtue when any has begun to practise it, as it were opens itself before Him, the Lord, namely, opening it through His grace, so that the same virtue is found to be both the gate, and the key of the gate. But it may be that each virtue is itself the kingdom of heaven.

20. Then charged He His disciples that they should tell no man that He was Jesus the Christ.

21. From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day.

ORIGEN. Seeing Peter had confessed Him to be Christ the Son of the living God, because He would not have them preach this in the mean time, He adds, *Then charged He His disciples that they should tell no man that He was Jesus the Christ.* JEROME. When then above He sends His disciples to preach, and commands them to proclaim

His advent, this seems contrary to His command here, that they should not say that He is Jesus the Christ. To me it seems that it is one thing to preach Christ, and another to preach Jesus the Christ. Christ is a common title of dignity, Jesus the proper name of the Saviour. ORIGEN. Or they then spake of Him in lowly words, as only a great and wonderful man, but as yet proclaimed Him not as the Christ. Yet if any will have it that He was even at the first proclaimed to be Christ, he may say that now He chose that first short announcement of His name to be left in silence and not repeated, that that little which they had heard concerning Christ might be digested into their minds. Or the difficulty may be solved thus: that the former relation concerning their preaching Christ does not belong to the time before His Resurrection, but to the time that should be after the Resurrection; and that the command now given is meant for the time present; for it were of no use to preach Him, and to be silent concerning His cross. Moreover, He commanded them that they should tell no man that He was the Christ, and prepared them that they should afterwards say that He was Christ who was crucified, and who rose again from the dead. JEROME. But that none should suppose that this is only my explanation, and not an evangelical interpretation, what follows explains the reasons of His forbidding them to preach Him at that time; *Then began Jesus to shew unto His disciples that He must needs go unto Jerusalem, and suffer many things of the elders and Scribes, and Chief Priests, and be put to death, and rise again the third day.* The meaning is; Then preach Me when I shall have suffered these things, for it will be of no avail that Christ be preached publicly, and His Majesty spread abroad among the people, when after a little time they shall see Him scourged and crucified. CHRYS. For what having once had root has afterwards been torn up, if it is again planted, is with difficulty retained among the multitude; but what having been once rooted has continued ever after unmoved, is easily brought on to a further growth. He therefore dwells on these sorrowful things, and repeats His discourse upon them, that He may open the minds of His disciples. ORIGEN. And observe that it is not said, 'He began to say,' or 'to teach,'

but *to shew;* for as things are said to be shewn to the sense, so the things which Christ spake are said to be shewn by Him. Nor indeed do I think, that to those who saw Him suffering many things in the flesh, were those things which they saw so shewn as this representation in words shewed to the disciples the mystery of the passion and resurrection of Christ. At that time, indeed, He only *began to shew them,* and afterwards when they were more able to receive it, He shewed them more fully; for all that Jesus began to do, that He accomplished. He must needs go to Jerusalem, to be put to death indeed in the Jerusalem which is below, but to rise again and reign in the heavenly Jerusalem. But when Christ rose again, and others were risen with Him, they no longer sought the Jerusalem which is beneath, or the house of prayer in it, but that which is above. He suffers many things from the elders of the earthly Jerusalem, that He may be glorified by those heavenly elders who receive His mercies. He rose again from the dead on the third day, that He may deliver from the evil one, and purchase for such as are so delivered this gift, that they be baptized in spirit, soul, and body, in the name of the Father, and the Son, and the Holy Spirit, who are three days perpetually present to those that through them have been made children of light.

22. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.

23. But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.

Origen. While Christ was yet speaking the beginnings of the things which He was shewing unto them, Peter considered them unworthy of the Son of the living God. And forgetting that the Son of the living God does nothing, and acts in no way worthy of blame, he began to rebuke Him; and this is what is said, *And Peter took Him, and began to rebuke Him.*

Jerome. We have often said that Peter had too hot a zeal, and a very great affection towards the Lord the Saviour. Therefore after that his confession, and the reward of which he had heard from the Saviour, he would not have that his confession destroyed, and thought it impossible that the Son of God could be put to death, but takes Him to him affectionately, or takes Him aside that he may not seem to be rebuking his Master in the presence of his fellow disciples, and begins to chide Him with the feeling of one that loved Him, and to contradict Him, and say, *Be it far from Thee, Lord;* or as it is better in the Greek, *ἵλεώς σοι Κύριε, οὐ μὴ ἔσται σοι τοῦτο,* that is, Be propitious to Thyself, Lord, this shall not be unto Thee. Origen. As though Christ Himself had needed a propitiation. His affection Christ allows, but charges him with ignorance; as it follows, *He turned and said unto Peter, Get thee behind Me, Satan, thou art an offence unto Me.* Hilary. The Lord, knowing the suggestion of the craft of the devil, says to Peter, *Get thee behind Me;* that is, that he should follow the example of His passion; but to him by whom this expression was suggested, He turns and says, *Satan, thou art an offence unto Me.* For we cannot suppose that the name of Satan, and the sin of being an offence, would be imputed to Peter after those so great declarations of blessedness and power that had been granted him. Jerome. But to me this error of the Apostle, proceeding from the warmth of his affection, will never seem a suggestion of the devil. Let the thoughtful reader consider that that blessedness of power was promised to Peter in time to come, not given him at the time present; had it been conveyed to him immediately, the error of a false confession would never have found place in him. Chrys. For what wonder is it that this should befal Peter, who had never received a revelation concerning these things? For that you may learn that that confession which he made concerning Christ was not spoken of himself, observe how in these things which had not been revealed to him, he is at a loss. Estimating the things of Christ by human and earthly principles, he judged it mean and unworthy of Him that He should suffer. Therefore the Lord added, *For thou savourest not the things that be of God, but*

the things that be of men. JEROME. As much as to say; It is of My will, and of the Father's will, that I should die for the salvation of men; you considering only your own will would not that the grain of wheat should fall into the ground, that it may bring forth much fruit; therefore as you speak what is opposed to My will, you ought to be called My adversary. For Satan is interpreted 'adverse' or 'contrary.' ORIGEN. Yet the words in which Peter and those in which Satan are rebuked, are not, as is commonly thought, the same; to Peter it is said, *Get thee behind Me, Satan;* that is, follow Me, thou that art contrary to My will; to the Devil it is said, *Go thy way, Satan,* understanding not 'behind Me,' but 'into everlasting fire.' He said therefore to Peter, *Get thee behind Me,* as to one who through ignorance was ceasing to walk after Christ. And He called him Satan, as one, who through ignorance had somewhat contrary to God. But he is blessed to whom Christ turns, even though He turn in order to rebuke him. But why said He to Peter, *Thou art an offence unto Me,* when in the Psalm it is said, *Great peace have they that love Thy law, and there is no offence to them?* (Ps. 119, 165.) It must be answered, that not only is Jesus not offended, but neither is any man who is perfect in the love of God; and yet he who does or speaks any thing of the nature of an offence, may be an offence even to one who is incapable of being offended. Or He may hold every disciple that sinneth as an offence, as Paul speaks, *Who is offended, and I burn not?* (2 Cor. 11, 29.)

24. Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.

(Chrys. Hom. lv.) CHRYS. Peter had said, *Be it far from Thee, Lord; this shall not be unto thee;* and had been answered, *Get thee behind Me, Satan;* but the Lord was not satisfied with this rebuke, but over and above desired to shew the impropriety

of those things which Peter had said, and the fruit of His own passion; whence it is added, *Then said Jesus to His disciples, If any man will to come after Me, let him deny himself, and take up his cross, and follow Me;* as much as to say, You say unto Me, *Be it far from Thee;* but I say unto you, that not only is it harmful for you to hinder Me from My Passion, but yourself will not be able to be saved unless you suffer and die, and renounce your life always. And note, that He does not speak of it as compulsory, for He does not say, Though ye will not yet must ye suffer this, but, *If any man will.* By saying this He rather attracted them; for he who leaves his auditor at liberty, attracts him the more; whereas he that uses violence oftentimes hinders him. And He proposes this doctrine, not to His disciples only, but in common to the whole world, saying, *If any man will,* that is, if woman, if man, if king, if free, if slave; there are three things mentioned; *let him deny himself, take up his cross, and follow Me.* GREGORY. For unless a man departs from himself, he does not draw near to Him who is above him. But if we leave ourselves, whither shall we go out of ourselves? Or if we have forsaken ourselves, who is it then that goes? Indeed, we are one thing when fallen by sin, another thing as we were made by nature. It is therefore then that we leave and deny ourselves, when we avoid that which we were of old, and strive towards that to which we are called in newness. ID. He denies himself whosoever is changed for the better, and begins to be what he was not, and ceases to be what he was. ID. He also denies himself, who having trode under foot the risings of pride, shews himself in the eyes of God to be estranged from himself. ORIGEN. But though a man may seem to keep from sin, yet if he does not believe in the cross of Christ, he cannot be said to be crucified with Christ; whence it follows, *And take up his cross.* CHRYS. Otherwise; He that disowns another, whether a brother, or a servant, or whosoever it be, he may see him beaten, or suffering aught else, and neither succours nor befriends him; thus it is He would have us deny our body, and whether it be beaten or afflicted in any other way, not to spare it. For this is to spare. So parents do then most spare their children when they hand them over to tutors,

Greg. Hom. in Ev. xxxii. 2.

Greg. in Ezech. Hom. i. 10.

Greg. Mor xxxiii. 6.

bidding them not to spare them. And that you should not think that this denial of self extends only to words or affronts, he shews to what degree we should deny ourselves, namely, to death the most shameful, even that of the cross; this He signifies when He says, *And take up his cross, and follow Me.* HILARY. We are to follow our Lord by taking up the cross of His passion; and if not in deed, yet in will, bear Him company. CHRYS. And because malefactors often suffer grievous things, that you should not suppose that simply to suffer evil is enough, He adds the reason of suffering, when He says, *And follow Me.* For His sake you are to endure all, and to learn His other virtues; for this is to follow Christ aright, to be diligent in the practice of virtues, and to suffer all things for His sake. GREG. There are two ways of taking our cross; when the body is afflicted by abstinence, or when the heart is pained by compassion for another. Forasmuch as our very virtues are beset with faults, we must declare that vainglory sometimes attends abstinence of flesh, for the emaciated body and pale countenance betray this high virtue to the praise of the world. Compassion again is sometimes attended by a false affection, which is hereby led to be consenting unto sin; to shut out these, He adds, *and follow Me.* JEROME. Otherwise; He takes up his cross who is crucified to the world; and he to whom the world is crucified, follows his crucified Lord. CHRYS. And then because this seemed severe, He softens it by shewing the abundant rewards of our pains, and the punishment of evil, *He that will save his life shall lose it.* ORIGEN. This may be understood in two ways. First thus; if any lover of this present life spares his life, fearing to die, and supposing that his life is ended with this death; he seeking in this way to save his life, shall lose it, estranging it from life eternal. But if any, despising the present life, shall contend for the truth unto death, he shall lose his life as far as this present life is concerned, but forasmuch as he loses it for Christ, he shall the more save it for life eternal. Otherwise thus; if any understand what is true salvation, and desire to obtain it for the salvation of his own life, he by denying himself loses his life as to the enjoyments of the flesh, but saves it by works of piety. He shews by saying, *For he that will,* that this passage must be connected in

Greg. Hom. in Ev. xxxii. 3.

sense with that which went before. If then we understand the first, *Let him deny himself*, of the death of the body, we must take this that follows of death only; but if we understand the first of mortifying the propensities of the flesh, then, *to lose his life,* signifies to give up carnal pleasures.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

CHRYS. Because He had said, Whoso will save, shall lose, and whoso will lose shall save, opposing saving to losing, that none should hence conclude that there was any equality between the losing on one side, and the saving on the other, He adds, *What does it profit a man, if he shall gain the whole world, but suffer the loss of his soul?* As though He had said, Say not that he who escapes the dangers which threaten him for Christ's sake, saves his soul, that is, his temporal life; but add to his temporal life the whole world, and what of all these things will profit a man if his soul perishes for ever? Suppose you should see all your servants in joy, and yourself placed in the greatest evils, what profit would you reap from being their master? Think over this within your own soul, when by the indulgence of the flesh that soul looks for its own destruction. ORIGEN. I suppose also that he gains the world who does not deny himself, nor loses his own life as to carnal pleasures, and thence suffers the loss of his soul. These two things being set before us, we must rather choose to lose the world, and gain our souls. CHRYS. But if you should reign over the whole world, you would not be able to buy your soul; whence it follows, *Or what shall a man give in exchange for his soul?* As much as to say, if you lose goods, you may have it in your power to give other goods to

recover them; but if you lose your soul, you can neither give another soul, nor anything else in ransom for it. And what marvel is it if this happen in the soul, when we see the same happen in the body; for if you should surround a body afflicted with an incurable disease with ten thousand diadems, they would not heal it. ORIGEN. And at first sight indeed the ransom of the soul might be supposed to be in his substance, that a man should give his substance to the poor, and so should save his soul. But I suppose that a man has nothing that giving as a ransom for his soul he should deliver it from death. God gave the ransom for the souls of men, namely the precious blood of His Son. GREG. Or the connexion may be thus; The Holy Church has a period of persecution, and a period of peace; and our Redeemer accordingly distinguishes between these periods in His commands; in time of persecution the life is to be laid down; but in time of peace, those earthly lusts which might gain too great power over us are to be broken through; whence He says, *What does it profit a man?* JEROME. Having thus called upon His disciples to deny themselves and take up their cross, the hearers were filled with great terror, therefore these severe tidings are followed by more joyful; *For the Son of Man shall come in the glory of His Father with the holy Angels.* Dost thou fear death? Hear the glory of the triumph. Dost thou dread the cross? Hear the attendance of the Angels. ORIGEN. As much as to say; The Son of Man is now come, but not in glory; for He ought not to have been ordained in His glory to bear our sins; but then He shall come in His glory, when He shall first have made ready His disciples, being made as they are, that He might make them as He is Himself, in the likeness of His glory. CHRYS. He said not in such glory as is that of the Father, that you might not suppose a difference of glory, but He says, *The glory of the Father*, that it might be shewn to be the same glory. But if the glory is one, it is evident that the substance is one. What then fearest thou, Peter, hearing of death? For then shalt thou see Me in glory. But if I be in glory, so also shall ye be. But in making mention of His glory, He mingleth therewith things terrible, bringing forward the judgment, as it follows, *And then shall He render to each*

Greg. Hom. in Ev. xxxii. 4.

man according to his works. JEROME. For there is no difference of Jew or Gentile, man or woman, poor or rich, where not persons but works are accepted. CHRYS. This He said to call to their minds not only the punishment of sinners, but the prizes and crowns of the righteous. JEROME. But the secret thought of the Apostles might have suffered an offence of this sort; The killings and deaths you speak of as to be now, but the promise of your coming in glory is put off to a long distant time. He that knows secret things therefore, seeing that they might object this, requites a present fear with a present reward, saying, *Verily I say unto you, There be some of those standing here that shall not taste death until the Son of Man come in His kingdom.* CHRYS. Willing to shew what is that glory in which He shall come hereafter, He revealed it to them in this present life, so far as it was possible for them to receive it, that they might not have sorrow in their Lord's death. REMIG. What is here said, therefore, was fulfilled in the three disciples to whom the Lord, when transfigured in the mount, shewed the joys of the eternal inheritance; these saw Him *coming in His kingdom,* that is, shining in His effulgent radiance, in which, after the judgment passed, He shall be beheld by all the saints. CHRYS. Therefore He does not reveal the names of those who should ascend into the mount, because the rest would be very desirous to accompany them whither they might look upon the pattern of His glory, and would be grieved as though they were passed over. GREG. Or, by the kingdom of God is meant the present Church, and because some of His disciples were to live so long in the body as to behold the Church of God built up and raised against the glory of this world, this comfortable promise is given them, *There be some of them standing here.*

Chrys. Hom. lvi.

vid. Bed. in Luc. 9, 27.

Greg. ubi sup.

ORIGEN. Morally; To those who are nearly brought to the faith, the Word of God wears the form of a servant; but to those that are perfect, He comes in the glory of the Father. His angels are the words of the Prophets, which it is not possible to comprehend spiritually, until the word of Christ has been first spiritually comprehended, and then will their words be seen in like majesty with His. Then will He give of His own glory to every man according to his deeds; for

the better each man is in his deeds, so much the more spiritually does he understand Christ and His Prophets. They that stand where Jesus stands, are they that have the foundations of their souls rested upon Jesus; of whom such as stood firmest are said not to taste death till they see the Word of God; which comes in His kingdom when they see that excellence of God which they cannot see while they are involved in divers sins, which is to taste death, forasmuch as the soul that sinneth, dies. For as life, and the living bread, is He that came down from heaven, so His enemy death is the bread of death. And of these breads there are some that eat but a little, just tasting them, while some eat more abundantly. They that sin neither often, nor greatly, these only taste death; they that have partaken more perfectly of spiritual virtue do not taste it only, but feed ever on the living bread. That He says, *Until they see,* does not fix any time at which shall be done what had not been done before, but mentions just what is necessary; for he that once sees Him in His glory, shall after that by no means taste death. RABAN. It is of the saints He speaks as tasting death, by whom the death of the body is tasted just as it were sipping, while the life of the soul is held fast in possession.

Raban. e Bed. in Luc. 9.

CHAP. XVII.

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2. And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

3. And, behold, there appeared unto them Moses and Elias talking with Him.

4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.

REMIG. In this Transfiguration undergone on the mount, the Lord fulfilled within six days the promise made to His disciples, that they should have a sight of His glory; as it is said, *And after six days He took Peter, and James, and John his brother.* JEROME. It is made a question how it could be after six days that He took them, when Luke says eight. The answer is easy, that here one reckoned only the intervening days, there the first and the last are also added. CHRYS. He does not take them up immediately upon the promise being made, but six days after, for this reason, that the other disciples might not be touched with any human passion, as a feeling of jealousy; or else that during these days' space, those disciples who were to be taken up might become kindled with a more eager desire. RABAN. Justly was it after six days that He shewed His glory, because after six ages is to be the resurrection [a]. ORIGEN. Or because

Luke 9, 28.

Raban e Bed

[a] See the Oxford Translation of S. Cyprian, Tr. xiii. n. a.

in six days this whole visible world was made; so he who is above all the things of this world, may ascend into the high mountain, and there see the glory of the Word of God. CHRYS. He took these three because He set them before others. But observe how Matthew does not conceal who were preferred to himself; the like does John also when he records the pre-eminent praise given to Peter. For the company of Apostles was free from jealousy and vain glory. HILARY. In the three thus taken up with Him, the election of people out of the three stocks of Sem, Cam, and Japhet is figured. RABAN. Or; He took only three disciples with Him, because many are called but few chosen. Or because they who now hold in incorrupt mind the faith of the Holy Trinity, shall then joy in the everlasting beholding of it. REMIG. When the Lord was about to shew His disciples the glory of His brightness, He led them into the mountain, as it follows, *And He took them up into a high mountain apart.* Herein teaching, that it is necessary for all who seek to contemplate God, that they should not grovel in weak pleasures, but by love of things above should be ever raising themselves towards heavenly things; and to shew His disciples that they should not look for the glory of the divine brightness in the gulph of the present world, but in the kingdom of the heavenly blessedness. He leads them apart, because the saints are separated from the wicked by their whole soul and devotion of their faith, and shall be utterly separated in the future; or because many are called, but few chosen. It follows, *And He was transfigured before them.* JEROME. Such as He is to be in the time of the Judgment, such was He now seen of the Apostles. Let none suppose that He lost His former form and lineaments, or laid aside His bodily reality, taking upon Him a spiritual or ethereal Body. How His transfiguration was accomplished, the Evangelist shews, saying, *And His face did shine as the sun, and His raimemt became white as snow.* For that His face is said to shine, and His raiment described to become white, does not take away substance, but confer glory. In truth, the Lord was transformed into that glory in which He shall hereafter come in His Kingdom. The transformation enhanced the brightness, but did not destroy

Raban. e Bed.

the countenance, although the body were spiritual; whence also His raiment was changed and became white to such a degree, as in the expression of another Evangelist, no fuller on earth can whiten them. But all this is the property of matter, and is the subject of the touch, not of spirit and ethereal, an illusion upon the sight only beheld in phantasm. REMIG. If then the face of the Lord shone as the sun, and the saints shall shine as the sun, are then the brightness of the Lord and the brightness of His servants to be equal? By no means. But forasmuch as nothing is known more bright than the sun, therefore to give some illustration of the future resurrection, it is expressed to us that the brightness of the Lord's countenance, and the brightness of the righteous, shall be as the sun. ORIGEN. Mystically; When any one has passed the six days according as we have said, he beholds Jesus transfigured before the eyes of his heart. For the Word of God has various forms, appearing to each man according as He knows that it will be expedient for him; and He shews Himself to none in a manner beyond his capacity; whence he says not simply, *He was transfigured,* but, *before them.* For Jesus, in the Gospels, is merely understood by those who do not mount by means of exalting works and words upon the high mountain of wisdom; but to them that do mount up thus, He is no longer known according to the flesh, but is understood to be God the Word. Before these then Jesus is transfigured, and not before those who live sunk in worldly conversation. But these, before whom He is transfigured, have been made sons of God, and He is shewn to them as the Sun of righteousness. His raiment is made white as the light, that is, the words and sayings of the Gospels with which Jesus is clothed according to those things which were spoken of Him by the Apostles. GLOSS. Or; the raiment of Christ shadows out the saints, of whom Esaias says, *With all these shalt thou clothe thee as with a garment;* and they are likened to snow because they shall be white with virtues, and all the heat of vices shall be put far away from them. It follows, *And there appeared unto them Moses and Elias talking with them.* CHRYS. There are many reasons why these should appear. The first is this; because the multitudes said He was Elias, or Jeremias, or one of the Prophets, He here

Gloss. e Bed. in Luc.
Isa. 49, 18.

brings with Him the chief of the Prophets, that hence at least may be seen the difference between the servants and their Lord. Another reason is this; because the Jews were ever charging Jesus with being a transgressor of the Law and blas phemer, and usurping to Himself the glory of the Father, that He might prove Himself guiltless of both charges, He brings forward those who were eminent in both particulars; Moses, who gave the Law, and Elias, who was jealous for the glory of God. Another reason is, that they might learn that He has the power of life and death; by producing Moses, who was dead, and Elias, who had not yet experienced death. A further reason also the Evangelist discovers, that He might shew the glory of His cross, and thus soothe Peter, and the other disciples, who were fearing His death; for they talked, as another Evangelist declares, *of His decease which He should accomplish at Jerusalem.* Wherefore He brings forward those who had exposed themselves to death for God's pleasure, and for the people that believed; for both had willingly stood before tyrants, Moses before Pharaoh, Elias before Ahab. Lastly, also, He brings them forward, that the disciples should emulate their privileges, and be meek as Moses, and zealous as Elias. HILARY. Also that Moses and Elias only out of the whole number of the saints stood with Christ, means, that Christ, in His kingdom, is between the Law and the Prophets; for He shall judge Israel in the presence of the same by whom He was preached to them. ORIGEN. However, if any man discerns a spiritual sense in the Law agreeing with the teaching of Jesus, and in
1 Cor. 2, 7. the Prophets finds *the hidden wisdom of Christ*, he beholds Moses and Elias in the same glory with Jesus. JEROME. It is to be remembered also, that when the Scribes and Pharisees asked signs from heaven, He would not give any; but now, to increase the Apostles' faith, He gives a sign; Elias descends from heaven, whither he was gone up, and
Is. 7, 10. Moses arises from hell; as Ahaz is bidden by Esaias to ask him a sign in the heaven above, or in the depth beneath. CHRYS. Hereupon follows what the warm Peter spake, *Peter answered and said unto Jesus, Lord, it is good for us to be here.* Because he had heard that He must go up to Jerusalem, he yet fears for Christ; but after his

rebuke he dares not again say, *Be propitious to Thyself, Lord,* but suggests the same covertly under other guise. For seeing in this place great quietness and solitude, he thought that this would be a fit place to take up their abode in, saying, *Lord, it is good for us to be here.* And he sought to remain here ever, therefore he proposes the tabernacles, *If Thou wilt, let us make here three tabernacles.* For he concluded if he should do this, Christ would not go up to Jerusalem, and if He should not go up to Jerusalem, He should not die, for he knew that there the Scribes laid wait for Him. REMIG. Otherwise; at this view of the majesty of the Lord, and His two servants, Peter was so delighted, that, forgetting every thing else in the world, he would abide here for ever. But if Peter was then so fired with admiration, what ravishment will it not be to behold the King in His proper beauty, and to mingle in the choir of the Angels, and of all the saints? In that Peter says, *Lord, if Thou wilt,* he shews the submission of a dutiful and obedient servant. JEROME. Yet art thou wrong, Peter, and as another Evangelist says, knowest not what thou sayest. Think not of three tabernacles, when there is but one tabernacle of the Gospel in which both Law and Prophets are to be repeated. But if thou wilt have three tabernacles, set not the servants equal with their Lord, but make three tabernacles, yea make one for the Father, Son, and Holy Spirit, that They whose divinity is one, may have but one tabernacle, in thy bosom. REMIG. He was wrong moreover, in desiring that the kingdom of the elect should be set up on earth, when the Lord had promised to give it in heaven. He was wrong also in forgetting that himself and his fellows were mortal, and in desiring to come to eternal felicity without taste of death. RABAN. Also in supposing that tabernacles were to be built for conversation in heaven, in which houses are not needed, as it is written in the Apocalypse, *I saw not any temple therein.*

Luke 9, 33.

Rev. 21, 22.

5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

JEROME. While they thought only of an earthly tabernacle of boughs or tents, they are overshadowed by the covering of a bright cloud; *While he yet spake, there came a bright cloud and overshadowed them.* CHRYS. When the Lord
Exod. 19, 9. 16. threatens, He shews a dark cloud, as on Sinai; but here where He sought not to terrify but to teach, there appeared a bright cloud. ORIGEN. The bright cloud overshadowing the Saints is the Power of the Father, or perhaps the Holy Spirit; or I may also venture to call the Saviour that bright cloud which overshadows the Gospel, the Law, and the Prophets, as they understand who can behold His light in all these three. JEROME. Forasmuch as Peter had asked unwisely, he deserves not any answer; but the Father makes answer for the Son, that the Lord's word
John 5,37. might be fulfilled, *He that sent Me, He beareth witness of Me.* CHRYS. Neither Moses, nor Elias speak, but the Father greater than all sends a voice out of the cloud, that the disciples might believe that this voice was from God. For God has ordinarily shewn Himself in a cloud, as it is writ-
Ps. 97, 2. ten, *Clouds and darkness are round about Him;* and this is what is said, *Behold, a voice out of the cloud.* JEROME. The voice of the Father is heard speaking from heaven, giving testimony to the Son, and teaching Peter the truth, taking away his error, and through Peter the other disciples also; whence he proceeds, *This is My beloved Son.* For Him make the tabernacle, Him obey; this is the Son, they are but servants; and they also ought as you to make ready a tabernacle for the Lord in the inmost parts of their heart.

CHRYS. Fear not then, Peter; for if God is mighty, it is manifest that the Son is also mighty; wherefore if He is loved, fear not thou; for none forsakes Him whom He loves; nor dost thou love Him equally with the Father. Neither does He love Him merely because He begot Him, but because He is of one will with Himself; as it follows, *In whom I am well pleased;* which is to say, in whom I rest content, whom I accept, for all things of the Father He performs with care, and His will is one with the Father; so if He will to be crucified, do not then speak against it. HILARY. This is the Son; this the Beloved, this the Accepted; and He it is who is to be heard, as the voice out of the cloud signifies, saying, *Hear ye Him.* For He is a fit teacher of doing the things He has done, who has given the weight of His own example to the loss of the world, the joy of the cross, the death of the body, and after that the glory of the heavenly kingdom. REMIG. He says therefore, *Hear ye Him,* as much as to say, Let the shadow of the Law be past, and the types of the Prophets, and follow ye the one shining light of the Gospel. Or He says, *Hear ye Him,* to shew that it was He whom Moses had foretold, *The Lord your God shall raise up a Prophet unto you of your brethren like unto me, Him shall ye hear.* Thus the Lord had witnesses on all sides; from heaven the voice of the Father, Elias out of Paradise, Moses out of Hades, the Apostles from among men, that at the name of Jesus every thing should bow the knee, of things in heaven, things on earth, and things beneath. ORIGEN. The voice out of the cloud speaks either to Moses or Elias, who desired to see the Son of God, and to hear Him; or it is for the teaching of the Apostles. GLOSS. It is to be observed, that the mystery of the second regeneration, that, to wit, which shall be in the resurrection, when the flesh shall be raised again, agrees well with the mystery of the first which is in baptism, when the soul is raised again. For in the baptism of Christ is shewn the working of the whole Trinity; there was the Son incarnate, the Holy Ghost appearing in the figure of a dove, and the Father made known by the voice. In like manner in the transfiguration, which is the sacrament of the second regeneration, the whole Trinity appeared; the Father in the

Deut. 18. 18.

Gloss ap. Anselm.

voice, the Son in the man, and the Holy Spirit in the cloud. It is made a question how the Holy Spirit was shewn there in the dove, here in the cloud. Because it is His manner to mark His gifts by specific outward forms. And the gift of baptism is innocence, which is denoted by the bird of purity. But as in the resurrection, He is to give splendour and refreshment, therefore in the cloud are denoted both the refreshment and the brightness of the rising bodies. It follows, *And when the disciples heard it, they fell on their faces, and feared greatly.* JEROME. Their cause of terror is threefold. Because they knew that they had done amiss; or because the bright cloud had covered them; or because they had heard the voice of God the Father speaking; for human frailty cannot endure to look upon so great glory, and falls to the earth trembling through both soul and body. And by how much higher any one has aimed, by so much lower will be his fall, if he shall be ignorant of his own measure. REMIG. Whereas the holy Apostles fell upon their faces, that was a proof of their sanctity, for the saints are always described to fall upon their faces, but the wicked to fall backwards[b]. CHRYS. But when before in Christ's baptism, such a voice came from heaven, yet none of the multitude then present suffered any thing of this kind, how is it that the disciples on the mount fell prostrate? Because in sooth their solicitude was much, the height and loneliness of the spot great, and the transfiguration itself attended with terrors, the clear light and the spreading cloud; all these things together wrought to terrify them. JEROME. And whereas they were laid down, and could not raise themselves again, He approaches them, touches them gently, that by His touch their fear might be banished, and their unnerved limbs gain strength; *And Jesus drew near, and touched them.* But He further added His word to His hand, *And said unto them, Arise, fear not.* He first banishes their fear, that He may after impart teaching. It follows, *And when they lifted up their eyes, they saw no man, save Jesus only;* which was done with good reason; for had Moses and Elias continued

[b] Abraham, Gen. 17, 3; Moses and Aaron, Numb. 16. 4, 22; Tobias and Sarah, Tob. 12, 16; and our Lord, Matt. 26. 39. On the other hand, of the wicked, see Gen. 49, 7; Isa. 28, 13; John 18, 6. *Nicol.*

with the Lord, it might have seemed uncertain to which in particular the witness of the Father was borne. Also they see Jesus standing after the cloud has been removed, and Moses and Elias disappeared, because after the shadow of the Law and Prophets has departed, both are found in the Gospel. It follows; *And as they came down from the mount, Jesus charged them, saying, Tell no man this vision, until the Son of Man shall rise from the dead.* He will not be preached among the people, lest the marvel of the thing should seem incredible, and lest the cross following after so great glory should cause offence. REMIG. Or, because if His majesty should be published among the people, they should hinder the dispensation of His passion, by resistance to the chief Priests; and thus the redemption of the human race should suffer impediment. HILARY. He enjoins silence respecting what they had seen, for this reason, that when they should be filled with the Holy Spirit, they should then become witnesses of these spiritual deeds.

10. And His disciples asked Him, saying, Why then say the Scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13. Then the disciples understood that He spake unto them of John the Baptist.

JEROME. It was a tradition of the Pharisees following the Prophet Malachi, that Elias should come before the coming of the Saviour, and bring back the heart of the fathers to the children, and the children to the fathers, and restore all things to their ancient state. The disciples then consider that this transformation which they had seen in the mount was His coming in glory, and therefore it is said, *And His disciples asked Him, saying, How then say the Scribes that*

Elias must first come? As though they had said, If you have already come in glory, how is it that your forerunner appears not yet? And this they say chiefly because they see that Elias is departed again. CHRYS. The disciples knew not of the coming of Elias out of the Scriptures; but the Scribes made it known to them; and this report was current among the ignorant multitude, as was that concerning Christ. Yet the Scribes did not explain the coming of Christ and of Elias, as they ought to have done. For the Scriptures speak of two comings of Christ; that which has taken place, and that which is yet to be. But the Scribes, blinding the people, spake to them only of His second coming, and said, If this be the Christ, then should Elias have come before Him. Christ thus resolves the difficulty, *He answered and said, Elias truly shall come, and restore all things; but I say unto you, that Elias has already come.* Think not that here is a contradiction in His speech, if He first say that Elias shall come, and then that he is come. For when He says that Elias shall come and restore all things, He speaks of Elias himself in his own proper person, who indeed shall restore all things, in that he shall correct the unbelief of the Jews, who shall then be to be found; and that is the turning the hearts of the fathers to the children, that is, the hearts of the Jews to the Apostles. AUG. Or; He *shall restore all things,* that is those whom the persecution of Antichrist shall have overthrown; as He Himself should restore by His death those whom He ought. CHRYS. But if there shall so much good arise out of the presence of Elias, why did He not send him at that time? We shall say, Because they then held Christ to be Elias, and yet believed not on Him. But they shall hereafter believe Elias, because when he shall come after so great expectation announcing Jesus, they will more readily receive what shall be taught by Him. But when He says that Elias is come already, He calls John the Baptist Elias from the resemblance of their ministry; for as Elias shall be the forerunner of His second coming, so was John the forerunner of His first. And He calls John Elias, to shew that His first coming was agreeable to the Old Testament, and to prophecy. JEROME. He then who at the Saviour's second coming should come in the truth of

Chrys. Hom. lvii.

Aug. Quæst. Ev. i. 21.

His body, come now in John in power and spirit. It follows, *And they knew him not, but did unto him whatsoever they would,* that is, despised and beheaded him. HILARY. As he announced the Lord's coming, so he was also to foreshew His passion by the example of his own suffering and wrong; whence it follows, *So also shall the Son of Man suffer of them.* CHRYS. He takes the opportunity from the passion of John to refer to His own passion, thus giving them much comfort. JEROME. It is enquired how, seeing that Herod and Herodias were they that killed John, it can be said that Jesus also was crucified by them, when we read that He was put to death by the Scribes and Pharisees? It must be answered briefly, that the party of the Pharisees consented to the death of John, and that in the Lord's crucifixion Herod united his approval, when having mocked and set Him at nought, he sent Him back to Pilate, that he should crucify Him. RABAN. From the mention of His own passion which the Lord had often foretold to them, and from that of His forerunner, which they beheld already accomplished, the disciples perceived that John was set forth to them under the name of Elias; whence it follows; *Then understood the disciples that He spake to them of John the Baptist.* ORIGEN. That He says of John, *Elias is already come,* is not to be understood of the soul of Elias, that we fall not into the doctrine of metempsychosis, which is foreign to the truth of Church doctrine, but, as the Angel had foretold, he came *in the spirit and power of Elias.*

14. And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying,

15. Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16. And I brought him to Thy disciples, and they could not cure him.

17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with

you? how long shall I suffer you? bring him hither to Me.

18. And Jesus rebuked the devil; and he departed out of Him: and the child was cured from that very hour.

Origen. Peter, anxious for such desirable life, and preferring his own benefit to that of many, had said, *It is good for us to be here.* But since charity seeks not her own, Jesus did not this which seemed good to Peter, but descended to the multitude, as it were from the high mount of His divinity, that He might be of use to such as could not ascend because of the weakness of their souls; whence it is said, *And when He was come to the multitude;* for if He had not gone to the multitude with His elect disciples, there would not have come near to Him the man of whom it is added, *There came to Him a man kneeling down, and saying, Lord, have mercy on my son.* Consider here, that sometimes those that are themselves the sufferers believe and entreat for their own healing, sometimes others for them, as he who kneels before Him praying for his son, and sometimes the Saviour heals of Himself unasked by any. First, let us see what this means that follows, *For he is lunatic, and sore vexed.* Let the physicians talk as they list; for they think it no unclean spirit, but some bodily disorder, and say, that the humours in the head are governed in their motions by sympathy with the phases of the moon, whose light is of the nature of humours. But we who believe the Gospel say that it is an unclean spirit that works such disorders in men. The spirit observes the moon's changes, that it may cheat men into the belief that the moon is the cause of their sufferings, and so prove God's creation to be evil; as other dæmons lay wait for men following the times and courses of the stars, that they may speak wickedness in high places, calling some stars malignant, others benign; whereas no star was made by God that it should produce evil. In this that is added, *For ofttimes he falls into the fire, and oft into the water,* Chrys. is to be noted, that were not man fortified here by Providence, he would long since have perished; for the dæmon who cast him into the fire, and

into the water, would have killed him outright, had God not restrained him. JEROME. In saying, *And I brought him to Thy disciples, and they could not heal him,* he covertly accuses the Apostles, whereas that a cure is impossible is sometimes the effect not of want of power in those that undertake it, but of want of faith in those that are to be healed. CHRYS. See herein also his folly, in that before the multitude he appeals to Jesus against His disciples. But He clears them from shame, imputing their failure to the patient himself; for many things shew that he was weak in faith. But He addresses His reproof not to the man singly, that He may not trouble him, but to the Jews in general. For many of those present, it is likely, had improper thoughts concerning the disciples, and therefore it follows, *Jesus answered and said, O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?* His *How long shall I be with you?* shews that death was desired by Him, and that He longed for His withdrawal. REMIG. It may be known also, that not now for the first time, but of a long time, the Lord had borne the Jews' stubbornness, whence He says, *How long shall I suffer you?* because I have now a long while endured your iniquities, and ye are unworthy of My presence. ORIGEN. Or; Because the disciples could not heal him as being weak in faith, He said to them, *O faithless generation,* adding *perverse,* to shew that their perverseness had introduced evil beyond their nature. But I suppose, that because of the perverseness of the whole human race, as it were oppressed with their evil nature, He said, *How long shall I be with you?* JEROME. Not that we must think that He was overcome by weariness of them, and that the meek and gentle broke out into words of wrath, but as a physician who might see the sick man acting against his injunctions, would say, How long shall I frequent your chamber? How long throw away the exercise of my skill, while I prescribe one thing, and you do another? That it is the sin, and not the man with whom He is angry, and that in the person of this one man He convicts the Jews of unbelief, is clear from what He adds, *Bring him to Me.* CHRYS. When He had vindicated His disciples, He leads the boy's father to a cheering hope of believing that he shall be delivered out of this evil; and that the father

might be led to believe the miracle that was coming, seeing the dæmon was disturbed even when the child was only called; JEROME; *He rebuked him,* that is, not the sufferer, but the dæmon. REMIG. In which deed He left an example to preachers to attack sins, but to assist men. JEROME. Or, His reproof was to the child, because for his sins he had been seized on by the dæmon.

RABAN. The lunatic is figuratively one who is hurried into fresh vices every hour, one while is cast into the fire, Hos. 7. 4, 6. with which the hearts of the adulterers burn; or again into the waters of pleasures or lusts, which yet have not strength Aug. Quæst. Ev. i. 22. to quench love. AUG. Or the fire pertains to anger, which aims upwards, water to the lusts of the flesh. ORIGEN. Of Ecclus. 27, 12. the changefulness of the sinner it is said, *The fool changes as the moon.* We may see sometimes that an impulse towards good works comes over such, when, lo! again as by a sudden seizure of a spirit they are laid hold of by their passions, and fall from that good state in which they were supposed to stand. Perhaps his father stands for the Angel to whom was allotted the care of this lunatic, praying the Physician of souls, that He would set free his son, who could not be delivered from his suffering by the simple word of Christ's disciples, because as a deaf person he cannot receive their instruction, and therefore he needs Christ's word, that henceforth he may not act without reason.

19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21. Howbeit this kind goeth not out but by prayer and fasting.

CHRYS. The disciples had received from the Lord the power over unclean spirits, and when they could not heal the dæmoniac thus brought to them, they seem to have had mis-

givings lest they had forfeited the grace once given to them; hence their question. And they ask it apart, not out of shame, but because of the unspeakable matter of which they were to ask. *Jesus said unto them, Because of your unbelief.* HILARY. The Apostles had believed, yet their faith was imperfect; while the Lord tarried in the mount, and they abode below with the multitude, their faith had become stagnant. CHRYS. Whence it is plain that the disciples' faith was grown weak, yet not all, for those pillars were there, Peter, and James, and John. JEROME. This is what the Lord says in another place, *Whatsoever ye shall* John 16, 23.
ask in My Name believing, ye shall receive. Therefore when Mat. 21,
we receive not, it is not the weakness of Him that gives, but 22.
the fault of them that ask. CHRYS. But it is to be known, that, as ofttimes the faith of him that draweth near to receive supplies the miraculous virtue, so ofttimes the power of those that work the miracle is sufficient even without the faith of those who sought to receive. Cornelius and his house- Acts 10, 4.
hold, by their faith, attracted to them the grace of the Holy Spirit; but the dead man who was cast into the sepulchre 2 Kings
of Elisha, was revived solely by virtue of the holy body. It 13, 21.
happened that the disciples were then weak in faith; for indeed they were but in an imperfect condition before the cross; wherefore He here tells them, that faith is the mean of miracles, *Verily I say unto you, if ye shall have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence, and it shall remove.* JEROME. Some think that the faith that is compared to a grain of mustard-seed is a little faith, whereas the Apostle says, *if I shall have such faith* 1 Cor.
that I could remove mountains. The faith therefore which is 13, 2.
compared to a grain of mustard-seed is a great faith. GREG. Greg.Mor
The mustard-seed, unless it be bruised, does not give out its pref. c. 2.
qualities, so if persecution fall upon a holy man, straightway what had seemed weak and contemptible in him is roused into the heat and fervour of virtue. ORIGEN. Or, all faith is likened to a grain of mustard-seed, because faith is looked on with contempt by men, and shews as something poor and mean; but when a seed of this kind lights upon a good heart as its soil, it becomes a great tree. The weakness of this lunatic's faith is yet so great, and Christ is so strong to heal

him amidst all his evils, that He likens it to a mountain which cannot be cast out but by the whole faith of him who desires to heal afflictions of this sort. CHRYS. So He not only promises the removal of mountains, but goes beyond, saying, *And nothing shall be impossible to you.* RABAN. For faith gives our minds such a capacity for the heavenly gifts, that whatsoever we will we may easily obtain from a faithful Master. CHRYS. If you shall ask, Where did the Apostles remove mountains? I answer, that they did greater things, bringing many dead to life. It is told also of some saints, who came after the Apostles, that they have in urgent necessity removed mountains[c]. But if mountains were not removed in the Apostles' time, this was not because they could not, but because they would not, there being no pressing occasion. And the Lord said not that they should do this thing, but that they should have power to do it. Yet it is likely that they did do this, but that it is not written, for indeed not all the miracles that they wrought are written. JEROME. Or; the mountain is not said of that which we see with the eyes of the body, but signified that spirit which was removed by the Lord out of the lunatic, who is said by the Prophet to be the corrupter of the whole earth. GLOSS. So that the sense then is, *Ye shall say to this mountain*, that is to the proud devil, *Remove hence*, that is from the possessed body into the sea, that is into the depths of hell, *and it shall remove, and nothing shall be impossible to you*, that is, no sickness shall be incurable. AUG. Otherwise; That the disciples in working their miracles should not be lifted up with pride, they are warned rather by the humbleness of their faith, as by a grain of mustard-seed, to take care that they remove all pride of earth, which is signified by the mountain in this place. RABAN. But while He teaches the Apostles how the dæmon ought to be cast out, He instructs all in

Gloss. interlin.

Aug. ubi sup.

[c] St. Augustine says, that he had never read or heard of a mountain being transported into the sea by faith. Sp. et lit. n. 62. St. Chrysostom appears to refer to the occurrence recorded in the history of Gregory of Neo-Cæsarea, called Thaumaturgus, A.D. 260, whose miracles are reported to us by his namesake of Nyssa. Nyssen, however, speaks only of his moving a stone, (vol. ii. p. 982.) Pope Gregory, Dial. i. 7. calls it a rock, or even a mountain. He mentions it while relating the like miracle in the history of St. Benedict. In volcanic countries, changes in mountains and rivers occur even from natural causes, much more might prayer cause them. But St. Augustine's remark shews that there is very little evidence for the fact.

regulation of life; that we may all know that all the heavier inflictions, whether of unclean spirits, or temptations of men, may be removed by fasts and prayers; and that the wrath also of the Lord may be appeased by this remedy alone; whence he adds, *Howbeit this kind is not cast out but by prayer and fasting.* CHRYS. And this He says not of lunatics in particular, but of the whole class of dæmons. For fast endues with great wisdom, makes a man as an Angel from heaven, and beats down the unseen powers of evil. But there is need of prayer as even still more important. And who prays as he ought, and fasts, had need of little more, and so is not covetous, but ready to almsgiving. For he who fasts, is light and active, and prays wakefully, and quenches his evil lusts, makes God propitious, and humbles his proud stomach. And he who prays with his fasting, has two wings, lighter than the winds themselves. For he is not heavy and wandering in his prayers, (as is the case with many,) but his zeal is as the warmth of fire, and his constancy as the firmness of the earth. Such an one is most able to contend with dæmons, for there is nothing more powerful than a man who prays properly. But if your health be too weak for strict fast, yet is it not for prayer, and if you cannot fast, you can abstain from indulgences. And this is not a little, and not very different from fast. ORIGEN. If then we shall ever be required to be employed in the healing of those who are suffering any thing of this sort, we shall not adjure them, nor ask them questions, nor even speak, as though the unclean spirit could hear us, but by our fasting and our prayers drive away the evil spirits. GLOSS. Or; This class of dæmons, that is the variety of carnal **Gloss. ord.** pleasures, is not overcome unless the spirit be strengthened by prayer, and the flesh enfeebled by fast. REMIG. Or, fasting is here understood generally as abstinence not from food only, but from all carnal allurements, and sinful passions. In like manner prayer is to be understood in general as consisting in pious and good acts, concerning which the Apostle speaks, *Pray without ceasing.* **1 Thess. 5, 17.**

22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men.

23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Remig. The Lord often foretold to His disciples the mysteries of His passion, in order that when they come to pass, they might be the lighter to them from having been known beforehand. Origen. This seems to be so like a warning He had given above, that a man might easily say that the Lord now repeated what He had said before; yet is it not so; He had not before said that He must be betrayed, but we hear now not only that He must be betrayed, but that He must be *betrayed into the hands of men.* The Son of Man

Rom. 8, 32. indeed was *delivered up* by God the Father according to the Apostle, but different powers gave Him up into the hands of men. Jerome. Thus does He ever mix the joyful and the grievous; if it grieves them that He is to be put to death, they ought to be gladdened when they hear, *And shall rise again the third day.* Chrys. For this is no long time that He speaks of continuing in death, when He says that He shall rise again on the third day. Origen. By this announcement of the Lord the disciples were made very sorrowful, not attending to that He said, *And shall rise again the third day,* nor considering what He must be to whom the space of three days was enough to destroy death. Jerome. That they were thus made exceeding sorrowful, came not of their lack of faith; but out of their love of their Master they could not endure to hear of any hurt or indignity for Him.

24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute?

25. He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26. Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee.

GLOSS. The disciples were exceeding sorrowful when they heard of the Lord's passion, and therefore that none might ascribe His suffering to compulsion, and not to a voluntary submission, he adds an incident which instances Christ's power, and His submission; *And when they were come to Capernaum, there came to Peter those who received the didrachma, and said unto him, Doth not your Master pay the didrachma?* HILARY. The Lord is called upon to pay the didrachma, (that is, two denarii,) for this the Law had enjoined upon all Israel for the redemption of their body and soul, and the use of those that served in the temple. CHRYS. For when God slew the firstborn of Egypt, He then accepted the tribe of Levi for them. But because the numbers of this tribe were less than the number of firstborn among the Jews, it was ordained that redemption money should be paid for the number that came short; and thence sprang the custom of paying this tax. Because then Christ was a firstborn son, and Peter seemed to be the first among the disciples, they came to him. And as it seems to me this was not demanded in every district, they come to Christ in Capernaum, because that was considered His native place. JEROME. Or otherwise; From the time of Augustus Cæsar Judæa was made tributary, and all the inhabitants were registered, as Joseph with Mary his kinswoman gave in His name at Bethlehem. Again, because the Lord was brought up at Nazareth, which is a town of Galilee subject to Capernaum, it is there that the tribute is asked of Him; but for that His miracles were so great, those who collected it did not dare to ask Himself, but make up to the disciple. CHRYS. And him they address not with boldness, but courteously; for they do not arraign, but ask a question, *Doth not your Master pay the didrachma?* JEROME. Or, They enquire with malicious purpose whether He pays tribute, or resists Cæsar's will. CHRYS. What then does Peter say?

Gloss. non occ.

Numb. 3, 44.

He saith, Yea. To these then he said that He did pay, but to Christ he said not so, blushing perhaps to speak of such matters. GLOSS. Otherwise; Peter answered, Yea; meaning, yea, He does not pay. And Peter sought to acquaint the Lord that the Herodians had demanded tribute, but the Lord prevented him; as it follows, *And when he had entered into the house, Jesus prevented him, saying, Of whom do the kings of the earth receive custom or tribute,* (i. e. head-money,) *of their children, or of strangers?* JEROME. Before any hint from Peter, the Lord puts the question to him, that His disciples might not be offended at the demand of tribute, when they see that He knows even those things that are done in His absence. It follows, *But he said, From strangers; Jesus said unto him, Then are the children free.* ORIGEN. This speech has a twofold meaning. First, that the children of the kings of the earth are free with the kings of the earth; but strangers, foreigners in the land, are not free, because of those that oppress them, as the Egyptians did the children of Israel. The second sense is; forasmuch as there be some who are strangers to the sons of the kings of the earth, and are yet sons of God, therefore it is they that abide in the words of Jesus; these are free, for they have known the truth, and the truth has set them free from the service of sin: but the sons of the kings of the earth are not free; for *whoso doth sin, he is the servant of sin.* JEROME. But our Lord was the son of the king, both according to the flesh, and according to the Spirit; whether as sprung of the seed of David, or as the Word of the Almighty Father; therefore as the king's son He owed no tribute. AUG. For, saith He, in every kingdom the children are free, that is, not under tax. Much more therefore should they be free in any earthly kingdom, who are children of that very kingdom under which are all the kingdoms of the earth. CHRYS. But this instance were brought to no purpose if He were not a son. But some one may say, He is son indeed, but not an own son. But then He were a stranger; and so this instance would not apply; for He speaks only of own sons, distinct from whom He calls them strangers who are actually born of parents. Mark how here also Christ certifies that relationship which was revealed to Peter from God, *Thou art Christ, the Son of the living God.* JEROME. Howsoever free then He was, yet seeing He

Gloss. ap. Anselm.

John 8,34.

Aug. Quæst. Ev. i. 23.

had taken to Him lowliness of the flesh, He ought to fulfil all righteousness; whence it follows, *But that they should not be offended, go to the sea.* ORIGEN. We may hence gather as a consequence of this, that when any come with justice demanding our earthly goods, it is the kings of the earth that send them, to claim of us what is their own; and by His own example the Lord forbids any offence to be given even to these, whether that they should sin no more, or that they should be saved. For the Son of God, who did no servile work, yet as having the form of a slave, which He took on Him for man's sake, gave custom and tribute. JEROME. I am at a loss what first to admire in this passage; whether the foreknowledge, or the mighty power of the Saviour. His foreknowledge, in that He knew that a fish had a stater in its mouth, and that that fish should be the first taken; His mighty power, if the stater were created in the fish's mouth at His word, and if by His command that which was to happen was ordered. Christ then, for His eminent love, endured the cross, and paid tribute; how wretched we who are called by the name of Christ, though we do nothing worthy of so great dignity, yet in respect of His majesty, pay no tribute, but are exempt from tax as the King's sons. But even in its literal import it edifies the hearer to learn, that so great was the Lord's poverty, that He had not whence to pay the tribute for Himself and His Apostle. Should any object that Judas bore money in a bag, we shall answer, Jesus held it a fraud to divert that which was the poor's to His own use, and left us an example therein. CHRYS. Or He does not direct it to be paid out of that they had at hand, that He might shew that He was Lord also of the sea and the fish. GLOSS. Or because Jesus had not any image of Cæsar, Gloss.
(for the prince of this world had nothing in Him,) therefore non occ.
He furnished an image of Cæsar, not out of their own stock, but out of the sea. But He takes not the stater into His own possession, that there should never be found an image of Cæsar upon the Image of the invisible God. CHRYS. Observe also the wisdom of Christ; He neither refuses the tribute, nor merely commands that it be paid; but first proves that He is of right exempt, and then bids to give the money; the money was paid to avoid offence to the collectors; the vindication of His exemption was to avoid the offence to the

disciples. Indeed in another place He disregards the offence of the Pharisees, in disputing of meats; teaching us herein to know the seasons in which we must attend to, and those in which we must slight the thoughts of, those who are like to be scandalized. GREG. For we must cast about how, as far as we may without sin, to avoid giving scandal to our neighbours. But if offence is taken from truth, it is better that offence should come, though truth be forsaken. CHRYS. As you wonder at Christ's power, so admire Peter's faith, who was obedient in no easy matter. In reward of his faith he was joined with his Lord in the payment. An abundant honour! *Thou shalt find a stater, that take and give unto them for Thee and for me.* GLOSS. For by custom every several man paid a didrachma for himself; now a stater is equal to two didrachmas.

Greg. in Ezech. 7. 4.

Gloss. ap. Anselm.

ORIGEN. Mystically; In the field of comfort, (for so is Capernaum expounded,) He comforts each one of His disciples, and pronounces him to be a son and free, and gives him the power of taking the first fish, that after His ascension Peter may have comfort over that which he has caught. HILARY. When Peter is instructed to take the first fish, it is shewn therein that he shall catch more than one. The blessed first martyr Stephen was the first that came up, having in his mouth a stater, which contained the didrachma of the new preaching, divided as two denarii, for he preached as he beheld in his passion the glory of God, and Christ the Lord. JEROME. Or; That fish which was first taken is the first Adam, who is set free by the second Adam; and that which is found in his mouth, that is, in his confession, is given for Peter and for the Lord. ORIGEN. And when you see any miser rebuked by some Peter who takes the speech of his money out of his mouth, you may say that he is risen out of the sea of covetousness to the hook of reason, and is caught and saved by some Peter, who has taught him the truth, that he should change his stater for the image of God, that is for the oracles of God. JEROME. And beautifully is this very stater given for the tribute; but it is divided; for Peter as for a sinner a ransom is to be paid, but the Lord had not sin. Yet herein is shewn the likeness of their flesh, when the Lord and His servants are redeemed with the same price.

CHAP. XVIII.

1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2. And Jesus called a little child unto Him, and set him in the midst of them,

3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in My name receiveth Me.

6. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Jerome. The disciples seeing one piece of money paid both for Peter and the Lord, conceived from this equality of ransom that Peter was preferred before all the rest of the Apostles. Chrys. Thus they suffered a human passion, which the Evangelist denotes by saying, *At the same time came the disciples to Jesus, saying, Who, we pray Thee, is the greatest in the kingdom of heaven?* Ashamed to shew the feeling which was working within, they do not say openly, Why have you honoured Peter above us? but they ask in general, Who is the greatest? When in the transfiguration they saw three distinguished, namely, Peter, James,

and John, they had no such feeling, but now that one is singled out for especial honour, then they are grieved. But do you remember, first, that it was nothing in this world that they sought; and, secondly, that they afterwards laid aside this feeling? Even their failings are above us, whose enquiry is not, Who is the greatest in the kingdom of heaven? but, Who is greatest in the kingdom of the world? ORIGEN. Herein we ought to be imitators of the disciples, that when any question of doubt arises among us, and we find not how to settle it, we should with one consent go to Jesus, Who is able to enlighten the hearts of men to the explication of every perplexity. We shall also consult some of the doctors, who are thought most eminent in the Churches. But in that they asked this question, the disciples knew that there was not an equality among the saints in the kingdom of heaven; what they yet sought to learn was, how they were so, and lived as greater and less. Or, from what the Lord had said above, they knew who was the best and who was great; but out of many great, who was the greatest, this was not clear to them. JEROME. Jesus seeing their thoughts would heal their ambitious strivings, by arousing an emulation in lowliness; whence it follows, *And Jesus calling a little child, set him in the midst of them.* CHRYS. He chose, I suppose, quite an infant, devoid of any of the passions. JEROME. One whose tender age should express to them the innocence which they should have. But truly He set Himself in the
Mat. 20, 28. midst of them, a little one who had come *not to be ministered unto, but to minister,* that He might be a pattern of holiness.
vid. Origen. in loc. Others interpret the little one of the Holy Spirit, whom He set in the hearts of His disciples, to change their pride into humility. *And He said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* He does not enjoin on the Apostles the age, but the innocence of infants, which they have by virtue of their years, but to which these might attain by striving; that they should be children in malice, not in understanding. As though He had said, As this child, whom I set before you as a pattern, is not obstinate in anger, when injured does not bear it in mind, has no emotion at the sight of a fair woman, does not think one thing while he speaks

another; so ye, unless ye have the like innocence and purity of mind, shall not be able to enter into the kingdom of heaven. HILARY. He calls infants all who believe through the hearing of faith; for such follow their father, love their mother, know not to will that which is evil, do not bear hate, or speak lies, trust what is told them, and believe what they hear to be true. But the letter is thus interpreted. GLOSS. *Except ye be converted* from this ambition and jealousy in which you are at present, and become all of you as innocent and humble in disposition as you are weak in your years, *ye shall not enter into the kingdom of heaven;* and since there is none other road to enter in, *whoso shall humble himself as this little child, the same is greatest in the kingdom of heaven;* for by how much a man is humble now, by so much shall he be exalted in the kingdom of heaven. REMIG. In the understanding of grace, or in ecclesiastical dignity, or at least in everlasting blessedness. JEROME. Or otherwise; *Whoso shall humble himself as this little child,* that is, whoso shall humble himself after My example, *he shall enter into the kingdom of heaven.* It follows, *And whoso receiveth one such little one in My Name, receiveth Me.* CHRYS. Not only if ye become such yourselves, but also if for My sake you shall pay honour to other such, ye receive reward; and as the return for the honour you pay them, I entail upon you the kingdom. He puts indeed what is far greater, *Receiveth Me.* JEROME. For whoever is such that he imitates Christ's humility and innocence, Christ is received by him; and by way of caution, that the Apostles should not think, when such are come to them, that it is to themselves that the honour is paid, He adds, that they are to be received not for their own desert, but in honour of their Master. CHRYS. And to make this word the rather received, He subjoins a penalty in what follows, *Whoso offendeth one of these little ones, &c.* as though He had said, As those who for My sake honour one of these, have their reward, so they who dishonour shall undergo the extreme punishment. And marvel not that He calls an evil word an offence, for many of feeble spirit are offended by only being despised. JEROME. Observe that he who is offended is a little one, for the greater hearts do not take offences.

Gloss. interlin.

And though it may be a general declaration against all who scandalize any, yet from the connection of the discourse it may be said specially to the Apostles; for in asking who should be greatest in the kingdom of heaven, they seemed to be contending for pre-eminence among themselves; and if they had persisted in this fault, they might have scandalized those whom they called to the faith, seeing the Apostles contending among themselves for the preference. ORIGEN. But how can he who has been converted, and become as a little child, be yet liable to be scandalized? This may be thus explained. Every one who believes on the Son of God, and walks after evangelic acts, is converted and walks as a little child; but he who is not converted that he may become as a child, it is impossible that he should enter into the kingdom of heaven. But in every congregation of believers, there are some only newly converted that they may become as little children, but not yet made such; these are the little ones in Christ, and these are they that receive offence. JEROME. When it is said, *It is better for him that a mill-stone be hanged about his neck,* He speaks according to the custom of the province; for among the Jews this was the punishment of the greater criminals, to drown them by a stone tied to them. It is better for him, because it is far better to receive a brief punishment for a fault, than to be reserved for eternal torments. CHRYS. To correspond with the foregoing, He should have said here, Receiveth not Me, which were bitterer than any punishment; but because they were dull, and the before-named punishment did not move them, by a familiar instance He shews that punishment awaited them; for He therefore says, *it were better for him,* because another more grievous punishment awaits him.

HILARY. Mystically; The work of the mill is a toil of blindness, for the beasts having their eyes closed are driven round in a circle, and under the type of an ass we often find the Gentiles figured, who are held in the ignorance of blind labour; while the Jews have the path of knowledge set before them in the Law, who if they offend Christ's Apostles it were better for them, that having their necks made fast to a mill-stone, they should be drowned in the sea, that is, kept under labour and in the depths of ignorance, as the Gentiles; for it were better for them that they should

have never known Christ, than not to have received the Lord of the Prophets. GREGORY. Otherwise; What is denoted by the sea, but the world, and what by the mill-stone, but earthly action? which, when it binds the neck in the yoke of vain desires, sends it to a dull round of toil. There are some who leave earthly action, and bend themselves to aims of contemplation beyond the reach of intellect, laying aside humility, and so not only throw themselves into error, but also cast many weak ones out of the bosom of truth. Whoso then offends one of the least of mine, it were better for him that a mill-stone be tied about his neck, and he be cast into the sea; that is, it were better for a perverted heart to be entirely occupied with worldly business, than to be at leisure for contemplative studies to the hurt of many. AUG. Otherwise; *Whoso offendeth one of these little ones*, that is so humble as He would have His disciples to be, by not obeying, or by opposing, (as the Apostle says of Alexander,) *it were better for him that a mill-stone should be hanged about his neck, and he be drowned in the depths of the sea*, that is, it were better for him that desire of the things of the world, to which the blind and foolish are tied down, should sink him by its load to destruction.

Greg. Mor. vi. 37.

Aug. Quæst. Ev. i. 24.

2 Tim. 4, 15.

7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

GLOSS. The Lord had said, that it is better for him who gives offence, that a mill-stone be hanged about his neck, of which He now subjoins the reason, *Woe unto the world from*

Gloss. non occ.

offences! i. e. because of offences. Origen. This we may understand not of the material elements of the world; but here the men who are in the world, are called the world[a]. But Christ's disciples are not of this world, whence there cannot be woe to them from offences; for though there be many offences, they do not touch him who is not of this world. But if he be yet of this world in loving the world, and the things in it, as many offences will seize him as those by which he was encompassed in the world. It follows, *For it must needs be that offences come.* Chrys. This does not subvert the liberty of the will, or impose a necessity of any act, but foreshews what must come to pass. Offences are hindrances in the right way. But Christ's prophecy does not bring in the offences, for it is not done because He foretold it, but He foretold it because it was certainly to come to pass. But some one will say, If all men are recovered, and if there be none to bring the offences, will not His speech be convicted of falsehood? By no means; for seeing that men were incurable, He therefore said, *It must needs be that offences come;* that is, they surely will come; which He never would have said, if all men might be amended. Gloss. Or they *must needs come* because they are necessary, that is, useful, that by this mean *they that are approved may be made manifest.* Chrys. For offences rouse men, and make them more attentive; and he who falls by them speedily rises again, and is more careful. Hilary. Or; The lowliness of His passion is the scandal of the world, which refused to receive the Lord of eternal glory under the disgrace of the Cross. And what more dangerous for the world than to have rejected Christ? And He says that offences must needs come, forasmuch as in the sacrament of restoring to us eternal life, all lowliness of suffering was to be fulfilled in Him. Origen. Or; The scandals that are to come are the Angels of Satan. But do not look that these offences should shew themselves in a substantial or natural shape, for in some the freedom of the will has been the origin of offence, not liking to undergo toil for virtue's sake. But there cannot be real good, without the opposition of evil. It must needs be then that offences come, as it must needs be that we encounter

Chrys. Hom. lix.

Gloss. interlin.

1 Cor. 11 19.

[a] i.e. *Mundus*—whereas the word commonly used in this sense is *seculum.*

the evil assaults of spiritual powers; whose hatred is the more stirred up, as Christ's word invading men drives out the evil influences from them. And they seek instruments by whom the offences may the rather work; and to such instruments is more woe; for him who gives, it shall be worse than for him who takes, the offence, as it follows, *But woe unto that man by whom the offence cometh.* JEROME. As much as to say, Woe to that man through whose fault it comes to pass, that offences must needs be in the world. And under this general declaration, Judas is particularly condemned, who had made ready his soul for the act of betrayal. HILARY. Or; By the man is denoted the Jewish people, as the introducers of all this offence that is about Christ's passion; for they brought upon the world all the danger of denying Christ in His passion, of whom the Law and the Prophets had preached that He should suffer. CHRYS. But that you may learn that there is no absolute necessity for offences, hear what follows, *If thy hand or thy foot offend thee, &c.* This is not said of the limbs of the body, but of friends whom we esteem as limbs necessary to us; for nothing is so hurtful as evil communications. RABAN. Scandal (offence) is a Greek word, which we may call a stumbling-block, or a fall, or hitting of the foot. He then scandalizes his brother, who by word or deed amiss gives him occasion of falling. JEROME. So all affection, our whole kindred, are severed from us; lest under cover of duty any believer should be exposed to offence. If, He says, he be united to thee as close as is thy hand, or foot, or eye, and is useful to thee, anxious and quick to discern, and yet causes thee offence, and is by the unmeetness of his behaviour drawing thee into hell; it is better for thee that thou lack his kindred, and his profitableness to thee, than that whilst thou seekest to gain thy kindred or friends, thou shouldest have cause of fallings. For every believer knows what is doing him harm, what troubles and tempts him, for it is better to lead a solitary life, than to lose eternal life, in order to have the things necessary for this present life. ORIGEN. Or, The priests may with good reason be called the eyes of the Church, since they are considered her watchmen; but the deacons and the rest her hands, for by them spiritual

deeds are wrought; the people are the feet of the body, the Church; and all these it behoves not to spare, if they become an offence to the Church. Or, by the offending hand is understood an act of the mind; a motion of the mind is the offending foot, and a vision of the mind is the sinning eye, which we ought to cut off if they give offence, for thus the acts of the limbs are often put in Scripture for the limbs themselves.

10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

11. For the Son of Man is come to save that which was lost.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Jerome. The Lord had said, under the type of hand, foot, and eye, that all kin and connection which could afford scandal must be cut off. The harshness of this declaration He accordingly tempers with the following precept, saying, *Take heed that ye despise not one of these little ones;* i.e. As far as you may avoid despising them, but next to your own salvation seek also to heal them. But if ye see that they hold to their sins, it is better that ye be saved, than that ye perish in much company. Chrys. Or otherwise; As to shun the evil, so to honour the good, has great recompense. Above then He had bid them to cut off the friendships of those that gave offence, here He teaches them to shew honour and service to the saints. Gloss. Or otherwise;
Gloss. ap. Anselm. Because so great evils come of brethren being scandal-

ized, *Take heed that ye despise not one of these little ones.* ORIGEN. The *little ones* are those that are but lately born in Christ, or those who abide without advance, as though lately born. But Christ judged it needless to give command concerning not despising the more perfect believers, but concerning the little ones, as He had said above, *If any man shall offend one of these little ones.* A man may perhaps say that a little one here means a perfect Christian, according to that He says elsewhere, *Whoso is least among you, he shall be great.* (Luke 9. 48.) CHRYS. Or because the perfect are esteemed of as many little ones, as poor, namely, and despicable. ORIGEN. But this exposition does not seem to agree with that which was said, *If any one scandalizes one of these little ones;* for the perfect man is not scandalized, nor does he perish. But he who thinks this the true exposition, says, that the mind of a righteous man is variable, and is sometimes offended, but not easily. GLOSS. (Gloss. ap. Anselm.) Therefore are they not to be despised for that they are so dear to God, that Angels are deputed to be their guardians; *For I say unto you, that in heaven their Angels do always behold the face of My Father which is in heaven.* ORIGEN. Some will have it that an Angel is given as an attendant minister from the time when in the laver of regeneration the infant is born in Christ; for, say they, it is incredible that a holy Angel watches over those who are unbelieving and in error, but in his time of unbelief and sin man is under the Angels of Satan. Others will have it, that those who are foreknown of God, have straightway from their very birth a guardian Angel. JEROME. High dignity of souls, that each from its birth has an Angel set in charge over it! CHRYS. Here He is speaking not of any Angels, but of the higher sort; for when He says, *Behold the face of My Father,* He shews that their presence before God is free and open, and their honour great. GREG. (Greg. Hom. in Ev. 34. 12.) But Dionysius says, that it is from the ranks of the lesser Angels that these are sent to perform this ministry, either visibly or invisibly, for that those higher ranks have not the employment of an outward ministry. ID. (Greg. Mor. ii. 3.) And therefore the Angels always behold the face of the Father, and yet they come to us; for by a spiritual presence they come forth to us, and yet by internal contemplation keep themselves there whence they come forth; for they come

not so forth from the divine vision, as to hinder the joys of inward contemplation. HILARY. The Angels offer daily to God the prayers of those that are to be saved by Christ; it is therefore perilous to despise him whose desires and requests are conveyed to the eternal and invisible God, by the service and ministry of Angels. AUG. Or; They are called our Angels who are indeed the Angels of God; they are God's because they have not forsaken Him; they are ours because they have begun to have us for their fellow-citizens. As they now behold God, so shall we also behold Him face to face, of which vision John speaks, *We shall see Him as He is.* For by the face of God is to be understood the manifestation of Himself, not a member or feature of the body, such as we call by that name. CHRYS. He gives yet another reason weightier than the foregoing, why the little ones are not to be despised, *For the Son of Man is come to save that which was lost.* REMIG. As much as to say, Despise not little ones, for I also for men condescended to become man. By *that which was lost,* understand the human race; for all the elements have kept their place, but man was lost, because he has broken his ordained place. CHRYS. And to this reasoning He adds a parable, in which He sets forth the Father as seeking the salvation of men, and saying, *What think you, If a man have a hundred sheep.* GREG. This refers to the Creator of man Himself; for a hundred is a perfect number, and He had a hundred sheep when He created the substance of Angels and men. HILARY. But by the one sheep is to be understood one man, and under this one man is comprehended the whole human race. He that seeks man is Christ, and the ninety and nine are the host of the heavenly glory which He left. GREG. The Evangelist says they were left *on the mountains,* to signify that the sheep which were not lost abode on high. BEDE. The Lord found the sheep when He restored man, and over that sheep that is found there is more joy in heaven than over the ninety and nine, because there is a greater matter for thanksgiving to God in the restoration of man than in the creation of the Angels. Wonderfully are the Angels made, but more wonderfully man restored. RABAN. Note, that nine wants only one to make it ten, and ninety

Aug. de Civ. Dei, xxii. 29.

1 John 3, 2.

Greg. Hom. in Ev. xxxiv. 3.

Greg. ubi sup.

Bede ap. Anselm.

and nine the same to be a hundred. Thus members which want one only to be perfect, may be larger or smaller, but yet the unit remaining invariable, when it is added makes the rest perfect. And that the number of sheep might be made up perfect in heaven, lost man was sought on earth. JEROME. Others think that by the ninety and nine sheep are understood the number of the righteous, and by the one sheep the sinners, according to that said in another place, *I am not come to call the righteous but sinners to repentance.* GREG. We must consider whence it is that the Lord declares that He has joy rather over the converted sinners, than over the righteous that stand. Because these last are often slothful and slack to practise the greater good works, as being very secure within themselves, for that they have committed none of the heavier sins. While on the other hand those who have their wicked deeds to remember, do often through the compunction of sorrow glow with the more heat in their love of God, and when they think how they have strayed from Him, they replace their former losses by gains following. So the general in a battle loves best that soldier who turns in his flight and courageously presses the enemy, than him who never turned his back, yet never did any valorous deed. Yet there be some righteous over whom is joy so great, that no penitent can be preferred before them, those, who though not conscious to themselves of sins, yet reject things lawful, and humble themselves in all things. How great is the joy when the righteous mourns, and humbles himself, if there be joy when the unrighteous condemns himself wherein he has done amiss? BEDE[b]. Or; By the ninety-nine sheep, which He left on the mountains, are signified the proud to whom a unit is still wanting for perfection. When then He has found the sinner, He rejoices over him, that is, He makes his own to rejoice over him, rather than over the false righteous. JEROME. What follows, *Even so it is not the will, &c.* is to be referred to what was said above, *Take heed that ye despise not one of these little ones;* and so He shews that this parable was set forth to enforce that same saying. Also in

Mat. 9, 13.

Greg. ubi sup.

Bede ap. Anselm.

[b] These two passages, to which the name of Bede is prefixed in all the editions, have been sought for in Bede without success. They occur in Anselm's 'Enarrationes,' and the latter may perhaps be originally derived from Aug. Quæst. Ev. ii. 32.

saying, *It is not the will of My Father which is in heaven that one of these little ones should perish,* He shews that so oft as one of these little ones does perish, it is not by the Father's will that it perishes.

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.

Chrys. Hom. lx. CHRYS. Having above given a severe sentence against those who were the cause of offence, making them to fear on all sides; so now that they to whom the offence is offered should not fall into the opposite fault of supineness and indifference, seeking to spare themselves in all things, and so be puffed up; the Lord here checks such a tendency, commanding that they be reproved, saying, *If thy brother shall trespass against thee, go, tell him his fault between thee and him alone.* Aug. Serm. 82, 1. AUG. Our Lord admonishes us not to overlook one another's faults, yet not so as seeking for matter of blame, but watching what you may amend. For our rebuke should be in love, not eager to wound, but anxious to amend. If you pass it by, you are become worse than he. He by doing you a wrong hath done himself a great hurt; you slight your brother's wound, and are more to blame for your silence than he for his ill words to you. Aug. de Civ. Dei, i. 9. ID. For often we wrongly shun to teach and admonish, or to rebuke and check the wicked, either because the task is irksome, or because we would escape their enmity, lest they should harm or obstruct us in temporal things, whether in gaining objects we desire, or in holding what our frailty fears to love. But if any one spares reproof of evil doers, because he seeks fitter occasion, or fears to make them worse, or that they may be an impedi-

ment to the good and pious living of other weak ones, or may grieve them, or turn them from the faith; herein there is seen no considerations of covetousness, but the prudence of charity. And much weightier reason have they who are set over the churches, to the end they should not spare to rebuke sin; though not even he is free from this blame, who, though not in authority, wots of many things in them to whom he is bound by the ties of this life, which should be touched by admonition or correction, but neglects to do so; shunning their displeasure on account of things which he does not unduly use in this life, but wherewith he is unduly delighted. CHRYS. It is to be noted, that onewhile the Lord brings the offender to him whom he has offended; as when He says, *If thou remember that thy brother has ought against* Mat.
thee, go, be reconciled to thy brother: otherwhiles He bids 5, 23.
him that has suffered the wrong to forgive his neighbour; as where He says, *Forgive us our debts, as we also forgive* Mat.
our debtors. Here He has devised yet another method, for He 6, 12.
brings him who has been grieved to him that grieved him, and therefore says, *If thy brother sin against thee;* for because he that did the wrong would not readily come to make amends, because of his shame, He draws to him him that has suffered the wrong; and not only draws him there, but with the very purpose of correcting what was done amiss; whence He says, *Go and tell him his fault.* RABAN. He does not command us to forgive indiscriminately, but him only that will hearken and be obedient, and do penitence; that neither should forgiveness be unattainable, nor sufferance be too far relaxed. CHRYS. And He says not, Accuse him, nor, Chide with him, nor, Demand redress,—but, *Tell him of his fault;* that is, remind him of his sin, tell him what things you have suffered from him. For he is held down by anger or by shame, stupified as one in a deep slumber. Wherefore it behoves you who are in your right senses to go to Him who is in a disease. JEROME. If then your brother have sinned against you, or hurt you in any matter, you have power, indeed must needs forgive him, for we are charged to forgive our debtors their debts. But if a man sin against God, it is no longer in our decision. But we do all the contrary of this; where God is wronged we are merciful, where the affront is to ourselves

we prosecute the quarrel. CHRYS. We are to tell his fault to the man himself who did it, and not to another, because the party takes it with the more patience from him, and above all when they are together alone. For when he who had a right to demand reparation, shews rather a carefulness to heal the sore, this has great power to propitiate. AUG. When any one therefore offends against us, let us be very careful, not for ourselves, for it is glorious to forget an injury; forget therefore your own wrong, but not the wound your brother has sustained; and tell him of his fault between him and you alone, seeking his amendment and sparing his shame. For it may be that out of shame he will seek to defend his fault, and thus you will only harden, while you sought to do him good. JEROME. Thy brother is to be reproved in private, lest if once he has lost a sense of shame, he should continue in sin. AUG. But the Apostle says, *Them that sin rebuke before all, that others may fear to do the like.* Sometimes therefore your brother is to be spoken to between thee and him alone, sometimes to be rebuked before all. What you must do first, attend and learn; *If thy brother,* says He, *sin against thee, tell him of his fault between thee and him alone.* Why? Because he has sinned against you? What is it that he has sinned against you? You know that he has sinned, and therefore since his sin was in private, let your rebuke be in private too. For if you alone know of his trespass, and proceed to rebuke him before all, you do not correct but betray him. Your brother has sinned against you; if you alone know thereof, then he has sinned against you only; but if he did you a wrong in the presence of many, then he has sinned against those also who were witnesses of his fault. Those faults then are to be rebuked before all, that are committed before all; those which are done in private, are to be rebuked in private. Discern times, and the Scriptures are consistent. But why do you correct your neighbour? Because his trespass has hurt yourself? Far be it from thee. If you do it from self-love, you do nought; if you do it from love of him, you do most rightly. Lastly, in what you shall say to him, keep in view for whose sake it is that you ought to do it, for your own or for his, for it follows, *If he hear thee, thou hast gained thy brother;* do it therefore for his sake,

Aug. Serm. 82, 8.

Aug. ubi sup. 1 Tim. 5, 20.

that you may gain him. And do you confess that by your sin against man you were lost; for if you were not lost, how has he gained you? Let none then make light of it when he sins against his brother. CHRYS. In this it is made plain that enmities are a loss to both sides; for he said not, he has gained himself, but, you have gained him; which shews that both of you had suffered loss by your disagreement. JEROME. For in saving another, salvation is gained for ourselves also. CHRYS. What you should do if he does not yield is added, *If he will not hear thee, take with thee one or two.* For the more shameless and stubborn he shews himself, the more studious should we be of applying the medicine, and not turn to wrath and hate. As the physician, if he see that the disease does not abate, he does not slack, but redoubles his efforts to heal. And observe how this reproof is not for revenge, but for correction, seeing his command is not to take two with him at first, but when he would not amend; and even then he does not send a multitude to him, but one or two, alleging the law, *That in the mouth of two* Deut.
or three witnesses every word may stand. This is that you 19, 15.
may have witnesses that you have done all your part. JEROME. Or it is to be understood in this way; If he will not hear thee, take with thee one brother only; if he yet will not hear, take a third, either from your zeal for his amendment, that shame or admonition may move him; or for the purpose of meeting before witnesses. GLOSS. Or, that if he Gloss. ap.
affirm that it is no trespass, that they may prove to him that Anselm.
it is a trespass. JEROME. If yet he will not hear them, then it must be told to many, that he may be held in abhorrence; so that he who could not be saved by his own sense of shame, may be saved by public disgrace; whence it follows, *If he will not hear them, tell it to the Church.* CHRYS. That is, to those that are over the Church. GLOSS. Or, tell Gloss. ap.
it to the whole Church, that his infamy may be the greater. Anselm.
After all these things follows excommunication, which ought to be inflicted by the mouth of the Church, that is, by the Priest, and when he excommunicates, the whole Church works with him; as it follows, *And if he will not hear the Church, let him be unto thee as an heathen, and a publican.* AUG. That is, regard him no longer in the number of thy Aug. Serm. 82, 7.

brethren. Though even thus we are not to neglect his salvation; for the heathens themselves, that is, the gentiles and pagans, we do not indeed regard in the number of our brethren, yet we ever seek their salvation. CHRYS. Yet the Lord enjoins nothing of this sort to be observed towards those who are without the Church, such as He does in re-
Mat. 5,39. proving a brother. Of those that are without He says, *If any smite thee on the one cheek, offer to him the other also.*
1Cor. 5,12. As Paul speaks, *What have I to do to judge them that are without?* But brethren he bids us reprove, and turn away from. JEROME. That He says, *As a heathen and a publican,* shews that he is to be more abhorred, who under the name of a believer does the deeds of an unbeliever, than those that are openly gentiles. Those He calls publicans, who pursue worldly gain, and levy contributions by trading, cheating, and villainous frauds, and perjuries. ORIGEN. Let us look well whether this precept extends to all sin; for what if any one sin any of those sins which are unto death, such as unnatural crimes, adultery, homicide, or effeminacy, it cannot be meant that such as these are to be admonished privately, and if he hear you, forthwith to say that you have gained him. And not rather first put him out of the Church, or only when remaining obstinate after monition before witnesses, and by the Church? One man, looking at the infinite mercy of Christ, will say, that since the words of Christ make no distinction of sins, it is to go against Christ's mercy to limit His words only to little sins. Another, on the other hand, considering the words carefully, will aver, that they are not spoken of every sin; for that he that is guilty of those great sins is not a brother, but is called a brother, with whom, according to the Apostle, we ought not so much as to eat. But as they who expound this as referring to every sin give encouragement to the careless to sin; so, on the other hand, he, who teaches that one having sinned in little sins and such as are not deadly, is, when he has spurned the admonition of the witnesses and the Church, to be held as a heathen and a publican, seems to introduce too great severity. For whether he finally perishes, we are not able to decide. First, because he who has been thrice told of his fault and not hearkened, may hearken the fourth time; secondly, because sometimes

a man does not receive according to his deeds, but beyond his trespass, which is good for him in this world; lastly, because He said not alone, *Let him be as a heathen,* but *Let him be to thee.* Whosoever then when reproved three times in a light trespass, does not amend, him we ought to hold for a heathen and a publican, avoiding him, that he may be brought to confusion. But whether he is esteemed of God also as a heathen and a publican, is not ours to decide, but is in the judgment of God.

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven.

20. For where two or three are gathered together in My name, there am I in the midst of them.

JEROME. Because He had said, *If he will not hear the Church, let him be to thee as a heathen, and a publican,* whereupon the brother so contemned might answer, or think within himself, If you despise me, I also will despise you; if you condemn me, you shall be condemned by my sentence. He therefore confers powers upon the Apostles, that they may be assured that when any are condemned after this manner, the sentence of man is ratified by the sentence of God. *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose upon the earth shall be loosed in heaven.* ORIGEN. He said not in the heavens (*in cœlis*), as when He spoke to Peter, but in heaven (*in cœlo*), for they are not yet attained to the like perfection with Peter. HILARY. To hold out a great and terrible fear, by which all men should be reached in this present life, He pronounces that the judgment of the Apostles should be ratified, so that whosoever they bound on earth,

i. e. left entangled in the noose of sin, and whosoever they loosed, i. e. accorded the pardon of God's mercy to their salvation, that these should be bound and loosed in heaven. CHRYS. And be it noted, that He said not to the Primate[1] of the Church, Bind such a man; but, If ye shall bind him, the bonds shall be indissoluble; leaving the other to his discretion. And see how He has set the incorrigible person under the yoke of a twofold necessity; to wit, the punishment that is here, namely, the casting forth out of the Church, when He said, *Let him be to thee as a heathen;* and the future punishment, saying, that he shall be bound in heaven; thus by the weight of his penalties lessening his brother's wrath against him. AUG. Otherwise; When you begin to hold your brother as a publican you bind him on earth, but take heed that you bind him with just cause; for an unjust cause breaks rightful bonds. But when you have corrected him, and agreed with him, you have loosed him upon earth, and when you have loosed him upon earth, he shall be loosed also in heaven. You confer a great boon not on yourself, but on him, as he had done the hurt not to you but to himself. GLOSS. But He holds out a ratification not only of sentences of excommunication, but of every petition which is offered by men holding together in the unity of the Church; for He adds, *Again I say unto you, that if two of you shall agree upon earth,* whether in admitting a penitent, or casting out a froward person, *touching any thing which they shall ask,* any thing, that is, that is not against the unity of the Church, *it shall be done for them by My Father which is in heaven.* By saying, *which is in heaven,* He points Him out as above all, and therefore able to fulfil all that shall be asked of Him. Or, He is in the heavens, that is, with saints, proof enough that whatever worthy thing they shall ask shall be done unto them, because they have with them Him of whom they ask. For this cause is the sentence of those that agree together ratified, because God dwells in them, *For where two or three are gathered together in My name, there am I in the midst of them.* CHRYS. Or, because He had said, It shall be done unto them by My Father; therefore, to shew that He is the Giver together with His Father, He adds this, *where two or three, &c.* ORIGEN. And He said not, *I will be,*

[1] προέδρος

Aug. ubi sup.

Gloss. ap. Anselm.

but *I am in the midst of them;* because straightway, as soon as they have agreed together, Christ is found among them. HILARY. For He who is peace and charity, will set His place and habitation in good and peaceable dispositions. JEROME. Or otherwise; All His foregoing discourse had invited us to union; now to make us embrace peace more anxiously, He holds out a reward, promising to be in the midst of two or three. CHRYS. Yet He said not barely, *Where they are gathered together*, but added, *in My name*, as much as to say, If any man look upon Me as the chief motive of his love to his neighbour, I will be with him, though his virtue be shewn towards other men. How is it then that those who thus agree together do not obtain what they ask for? First, because they ask things not expedient, and because they do not bring on their parts that which they ought to contribute; wherefore He says, *If two of you*, that is, who shew an evangelic conversation. Thirdly, because they pray seeking vengeance against those who have grieved them. And fourthly, because they seek mercy for sinners who have not repented. ORIGEN. And this also is the reason why our prayers are not granted, because we do not agree together in all things upon earth, neither in doctrine, nor in conversation. For as in music, unless the voices are in time there is no pleasure to the hearer, so in the Church, unless they are united God is not pleased therein, nor does He hear their words.

JEROME. We may also understand this spiritually; where our spirit, soul, and body are in agreement, and have not within them conflicting wills, they shall obtain from My Father every thing they shall ask; for none can doubt that that demand is good, where the body wills the same thing as the spirit. ORIGEN. Or, In whatever the two testaments are in agreement, for this every prayer is found acceptable to God. vid. Origen. in loc.

21. Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

JEROME. The Lord had said above, *See that ye despise not one of these little ones,* and had added, *If thy brother sin against thee,* &c. making also a promise, *If two of you*, &c. by which the Apostle Peter was led to ask, *Lord, how oft shall my brother sin against me, and I forgive him?* And to his question he adds an opinion, *Until seven times?*

Chrys. Hom. lxi. CHRYS. Peter thought that he had made a large allowance; but what answers Christ the Lover of men? it follows, *Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven.*

Aug. Serm. 83. 3. AUG. I am bold to say, that if he shall sin seventy-eight times, thou shouldest forgive him; yea, and if a hundred; and how oft soever he sin against thee, forgive him. For if Christ found a thousand sins, yet forgave them all, do not you withdraw your forgiveness.

Col. 3, 13. For the Apostle says, *Forgiving one another, if any man hath a quarrel against any, even as God in Christ forgave you.*

CHRYS. When He says, *Until seventy times seven,* He does not limit a definite number within which forgiveness must be kept; but He signifies thereby something endless and ever enduring.

Aug. ubi sup. AUG. Yet not without reason did the Lord say, *Seventy times seven;* for the Law is set forth in ten precepts; and the Law is signified by the number ten, sin by eleven, because it is passing the denary line. Seven is used to be put for a whole, because time goes round in seven days. Take eleven seven times, and you have seventy. He would therefore have all trespasses forgiven, for this is what He signifies by the number seventy-seven. ORIGEN. Or; because the number six seems to denote toil and labour, and the number seven repose, He says that forgiveness should be given to all brethren who live in this world, and sin in the things of this world. But if any commit transgressions beyond these things, he shall then have no further forgiveness. JEROME. Or understand it of four hundred and ninety times, that He bids us forgive our brother so oft. RABAN. It is one thing to give pardon to a brother when he seeks it, that he may live with us in social charity, as Joseph to his brethren; and another to a hostile foe, that we may wish him good, and, if we can, do him good, as David mourning for Saul.

23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Chrys. That none should think that the Lord had enjoined something great and burdensome in saying that we must forgive till seventy times seven, He adds a parable. Jerome. For it is customary with the Syrians, especially they of Palestine, to add a parable to what they speak; that what their hearers might not retain simply, and in itself, the instance and similitude may be the means of retaining.

vid. 1 Cor. 1, 30.

Origen. The Son of God, as He is wisdom, righteousness, and truth, so is He a kingdom; not indeed any of those which are beneath, but all those which are above, reigning over those in whose senses reigns justice and the other virtues; these are made of heaven because they bear the image of the heavenly. This kingdom of heaven then, i. e. the Son of God, when He was made in the likeness of sinful flesh, was then like to a king, in uniting man to himself. Remig. Or, by the kingdom of heaven is reasonably understood the holy Church, in which the Lord works what He speaks of in this parable. By the man is sometimes represented the Father, as in that, *The kingdom of heaven is like to a king, who made a marriage for his son;* and sometimes the Son; but here we take it for both, the Father and the Son, who are one God. God is called a King, inasmuch as He created and governs all things. Origen. The servants, in these parables, are only they who are employed in dispensing the word, and to whom this business is committed. Remig. Or, by the servants of this King are signified all mankind whom He has created for His own praise, and to whom He gave the law of nature; He takes account with them, when He would look into each man's manners, life, and deeds, that He may render to each according to that he has done; as it follows, *And when He had begun to reckon, one was brought unto Him which owed Him ten thousand talents.* Origen. The King takes account of our

2 Cor. 5, 10.

whole life then, when *we must all be presented before the judgment-seat of Christ.* We mean not this so as that any should think that the business itself must needs require a long

time. For God, when He will scrutinize the minds of all, will by some undescribable power cause every thing that every man has done to pass speedily before the mind of each. He says, *And when he began to take account,* because the beginning of the judgment is that it begin from the house of God. At His beginning to take account there is brought unto Him one who owes Him many talents; one, that is, who had wrought great evils; one on whom much had been enjoined, and had yet brought no gain; who perhaps had destroyed as many men as he owed talents; one who was therefore become a debtor of many talents, because he had followed the woman sitting upon a talent of lead, whose name is Iniquity. JEROME. I know that some interpret the man who owed the ten thousand talents to be the devil, and by his wife and children who were to be sold when he persevered in his wickedness, understand foolishness, and hurtful thoughts. For as wisdom is called the wife of the righteous man, so the wife of the unrighteous and the sinner is called foolishness. But how the Lord remits to the devil ten thousand talents, and how he would not remit ten denarii to us his fellow-servants, of this there is no ecclesiastical interpretation, nor is it to be admitted by thoughtful men. AUG. Therefore let us say, that because the Law is set forth in ten precepts, the ten thousand talents which he owed denote all sins which can be done under the Law. REMIG. Man who sinned of his own will and choice, has no power to rise again by his own endeavour, and has not wherewith to pay, because he finds nothing in himself by which he may loose himself from his sins; whence it follows, *And when he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.* The fool's wife is folly, and the pleasure or lust of the flesh. AUG. This signifies that the transgressor of the decalogue deserves punishment for his lusts and evil deeds; and that is his price; for the price for which they sell is the punishment of him that is damned. CHRYS. This command issued not of cruelty, but of unspeakable tenderness. For he seeks by these terrors to bring him to plead that he be not sold, which fell out, as he shews when he adds, *The servant therefore fell down and besought him, saying, Have patience with me, and I will pay thee all.*

1 Pet. 4, 17.

Zech. 5, 7.

Aug. Serm. 83, 6.

Aug. Quæst. Ev. i. 25.

Remig. That He says, *falling down,* shews how the sinner humbled himself, and offered amends. *Have patience with me,* expresses the sinner's prayer, begging respite, and space to correct his error. Abundant is the bounty of God, and His clemency to sinners converted, seeing he is ever ready to forgive sins by baptism or penitence, as it follows, *But the lord of that servant had mercy upon him, and loosed him, and forgave him the debt.* Chrys. See the exuberance of heavenly love! The servant asked only a brief respite, but he gives him more than he had asked, a full remittance and cancelling of the whole debt. He was minded to have forgiven him from the very first, but he would not have it to be of his own mere motion, but also of the other's suit, that he might not depart without a gift. But he did not remit the debt till he had taken account, because he would have him know how great debts he set him free of, that by this he should at the least be made more merciful to his fellow-servants. And indeed as far as what has gone he was worthy to be accepted; for he made confession, and promised that he would pay the debt, and fell down and begged, and confessed the greatness of his debt. But his after deeds were unworthy of the former, for it follows, *But the same servant went out, and found one of his fellow-servants which owed him a hundred denarii.* Aug. That He says he *owed him a hundred denarii* is taken from the same number, ten, the number of the Law. For a hundred times a hundred are ten thousand, and ten times ten are a hundred; and those ten thousand talents and these hundred denarii are still keeping to the number of the Law; in both of them you find sins. Both are debtors, both are suitors for remission; so every man is himself a debtor to God, and has his brother his debtor. Chrys. But there is as great difference between sins committed against men, and sins committed against God, as between ten thousand talents and a hundred denarii; yea rather there is still greater difference. This appears from the difference of the persons, and from the fewness of the offenders. For when we are seen of man we withhold and are loath to sin, but we cease not daily though God see us, but act and speak all things fearlessly. Not by this only are our sins against God shewn to be more heinous, but also by

Aug. Serm. 83, 6.

reason of the benefits which we have received from Him; He gave us being, and has done all things in our behalf, has breathed into us a rational soul, has sent His Son, has opened heaven to us, and made us His sons. If then we should every day die for Him, could we make Him any worthy return? By no means; it should rather redound again to our advantage. But, on the contrary, we offend against His laws. REMIG. So by him who owed ten thousand talents are represented those that commit the greater crimes; by the debtor of a hundred denarii those who commit the lesser. JEROME. That this may be made plainer, let us speak it in instances. If any one of you shall have committed an adultery, a homicide, or a sacrilege, these greater sins of ten thousand talents shall be remitted when you beg for it, if you also shall remit lesser offences to those that trespass against you. AUG. But this unworthy, unjust servant would not render that which had been rendered to him, for it follows, *And he laid hands on him, and held him by the throat, saying, Pay me that thou owest.* REMIG. That is, he pressed him hardly, that he might exact vengeance from him. ORIGEN. He therefore, as I suppose, took him by the throat, because he had come forth from the king; for he would not have so handled his fellow-servant, if he had not gone forth from the king. CHRYS. By saying, *as he went out,* He shews that it was not after long time, but immediately; while the favour he had received still sounded in his ears, he abused to wickedness the liberty his lord had accorded him. What the other did is added; *And his fellow-servant fell down, and besought him, saying, Have patience with me, and I will pay thee all.* ORIGEN. Observe the exactness of Scripture; the servant who owed many talents fell down, and worshipped the king; he who owed the hundred denarii falling down, did not worship, but besought his fellow-servant, saying, *Have patience.* But the ungrateful servant did not even respect the very words which had saved himself, for it follows, *but he would not.* AUG. That is, he nourished such thoughts towards him that he sought his punishment. *But he went his way.* REMIG. That is, his wrath was the rather inflamed, to exact vengeance of him; *And he cast him into prison, until he should pay the debt;*

Aug. ubi sup.

Aug. Quæst. Ev. i. 25.

that is, he seized his brother, and exacted vengeance of him. CHRYS. Observe the Lord's tenderness, and the servant's cruelty; the one for ten thousand talents, the other for ten denarii; the one a suitor to his fellow, the other to his lord; the one obtained entire remission, the other sought only respite, but he got it not. They who owed nought grieved with him; *his fellow-servants, seeing what was done, were very sorry.* AUG. By the fellow-servants is understood the Church, which binds one and looses another. REMIG. Or perhaps they represent the Angels, or the preachers of the holy Church, or any of the faithful, who when they see a brother whose sins are forgiven refusing to forgive his fellow-servant, they are sorrowful over his perdition. *And they came, and told their lord what was done.* They came not in body, but in spirit. To tell their Lord, is to shew the woe and sorrow of the heart in their carriage. It follows, *Then his lord called him.* He called him by the sentence of death, and bade him pass out of this world, and said unto him, *Thou wicked servant, I forgave thee all that debt, because thou prayedst me.* CHRYS. When he owed him ten thousand talents, he did not call him wicked, nor did he at all chide him, but had mercy on him; but now when he had been ungenerous to his fellow-servant, then he says to him, *Thou wicked servant;* and this is what is said, *Oughtest thou not to have had mercy upon thy fellow-servant.* REMIG. And it is to be known, that we read no answer made by that servant to his lord; by which it is shewn us, that in the day of judgment, and altogether after this life, all excusing of ourselves shall be cut off. CHRYS. Because kindness had not mended him, it remains that he be corrected by punishment; whence it follows, *And the lord of that servant was angry, and delivered him to the torturers until he should pay the whole debt.* He said not merely, *Delivered him,* but *was angry;* this He had not said before, when his lord commanded that he should be sold; for that was not in wrath, but in love, for his correction; now this is a sentence of penalty and punishment. REMIG. For God is said then to be wroth, when He takes vengeance on sinners. Torturers are intended for the dæmons, who are always ready to take up lost souls, and torture them in the

Aug. Quæst. Ev. i. 25.

pangs of eternal punishment. Will any who is once sunk into everlasting condemnation ever come to find season of repentance, and a way to escape? Never; that *until* is put for infinity; and the meaning is, He shall be ever paying, and shall never quit the debt, but shall be ever under punishment. CHRYS. By this is shewn that his punishment shall be increasing and eternal, and that he shall never pay. And however irrevocable are the graces and callings of God, yet wickedness has that force, that it seems to break even this law. AUG. For God says, *Forgive, and ye shall be forgiven;* Aug. Serm. 83, 7.
I have first forgiven, forgive you then after Me; for if you forgive not, I will call you back, and will require again all Luke 6, 37.
that I had remitted to you. For Christ neither deceives nor is deceived; and He adds here, *Thus will My heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.* It is better that you should cry out with your mouth, and forgive in your heart, than that you should speak smoothly, and be unrelenting in your heart. For the Lord adds, *From your hearts,* to the end that though, out of affection you put him to discipline, yet gentleness should not depart out of your heart. What is more beneficial than the knife of the surgeon? He is rough with the sore that the man may be healed; should he be tender with the sore, the man were lost. JEROME. Also this, *from your hearts,* is added to take away all feigned reconciliations. Therefore the Lord's command to Peter under this similitude of the king and his servant who owed him ten thousand talents, and was forgiven by his lord upon his entreaty, is, that he also should forgive his fellow-servants their lesser trespasses. ORIGEN. He seeks to instruct us, that we should be ready to shew clemency to those who have done us harm, especially if they offer amends, and plead to have forgiveness.

RABAN. Allegorically; The servant here who owed the ten thousand talents, is the Jewish people bound to the Ten Commandments in the Law. These the Lord oft forgave their trepasses, when being in difficulties they besought His mercy; but when they were set free, they exacted the utmost with great severity from all their debtors; and of the gentile people which they hated, they required

circumcision and the ceremonies of the Law; yea, the Prophets and Apostles they barbarously put to death. For all this the Lord gave them over into the hands of the Romans as to evil spirits, who should punish them with eternal tortures.

CHAP. XIX.

1. And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2. And great multitudes followed Him; and He healed them there.

3. The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause?

4. And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Chrys. The Lord had before left Judæa because of their jealousy, but now He keeps Himself more to it, because His passion was near at hand. Yet does He not go up to Judæa itself, but into the borders of Judæa; whence it is said, *And* Chrys. Hom. lxi

it came to pass when Jesus had ended all these sayings, He departed from Galilee. RABAN. Here then He begins to relate what He did, taught, or suffered in Judæa. At first beyond Jordan eastward, afterwards on this side Jordan when He came to Jericho, Bethphage, and Jerusalem; whence it follows, *And He came into the coasts of Judæa beyond Jordan.* PSEUDO-CHRYS.[a] As the righteous Lord of all, who loves these servants so as not to despise those. RABAN. It should be known, that the whole territory of the Israelites was called Judæa, to distinguish it from other nations. But its southern portion, inhabited by the tribes of Judah and Benjamin, was called Judæa proper, to distinguish it from other districts in the same province as Samaria, Galilee, Decapolis, and the rest. It follows, *And great multitudes followed Him.* PSEUDO-CHRYS. They were conducting Him forth, as the young children of a father, going on a far journey. And He setting forth as a father, left them as pledges of His love the healing of their diseases, as it is said, *And He healed them.* CHRYS. It should be also observed, that the Lord is not either ever delivering doctrine, or ever working miracles, but one while does this, and again turns to that; that by His miracles faith might be given to what He said, and by His teaching might be shewed the profit of those things which He wrought. ORIGEN. The Lord healed the multitudes beyond Jordan, where baptism was given. For all are truly healed from spiritual sickness in baptism; and many follow Christ as did these multitudes, but not rising up as Matthew, who arose and followed the Lord. HILARY. Also He cures the Galileans on the borders of Judæa, that He might admit the sins of the Gentiles to that pardon which was prepared for the Jews. CHRYS. For indeed Christ so healed men, as to do good both to themselves, and through them to many other. For these men's healing was to others the occasion of their knowledge of God; but not to the Pharisees, who were only hardened by the miracles; whence it follows; *And the Pharisees came to him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause?* JEROME. That they might have Him as it were between the

[a] The Latin commentary that goes under the name of Chrysostom's resumes again at the first verse of this chapter.

horns of a syllogism, so that, whatever answer He should make, it would lie open to cavil. Should He allow a wife to be put away for any cause, and the marriage of another, He would seem to contradict Himself as a preacher of chastity. Should He answer that she may not be put away for any cause whatsoever, He will be judged to have spoken impiously, and to make against the teaching of Moses and of God. CHRYS. Observe their wickedness even in the way of putting their question. The Lord had above disputed concerning this law, but they now ask Him as though He had spoken nothing thereof, supposing He had forgot what He had before delivered in this matter. PSEUDO-CHRYS. But, as when you see one much pursuing the acquaintance of physicians, you know that he is sick, so, when you see either man or woman enquiring concerning divorce, know that that man is lustful and that woman unchaste. For chastity has pleasure in wedlock, but desire is tormented as though under a slavish bondage therein. And knowing that they had no sufficient cause to allege for their putting away their wives, save their own lewdness, they feigned many divers causes. They feared to ask Him for what cause, lest they should be tied down within the limits of fixed and certain causes; and therefore they asked if it were lawful for every cause; for they knew that appetite knows no limits, and cannot hold itself within the bounds of one marriage, but the more it is indulged the more it is kindled. ORIGEN. Seeing the Lord thus tempted, let none of His disciples who is set to teach think it hard if he also be by some tempted. Howbeit, He replies to His tempters with the doctrines of piety. JEROME. But He so frames His answer as to evade their snare. He brings in the testimony of Holy Writ, and the law of nature, and opposing God's first sentence to this second, *He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female?* This is written in the beginning of Genesis. This teaches that second marriages are to be avoided, for He said not male and females, which was what was sought by the putting away of the first, but, *male and female,* implying only one tie of wedlock. RABAN. For by the wholesome design of God it was ordained that a man should have in the woman a part of his own body, and should not look upon

as separate from himself that which he knew was formed out of himself. PSEUDO-CHRYS. If then God created the male and female out of one, to this end that they should be one, why then henceforth were not they born man and wife at one birth, as it is with certain insects? Because God created male and female for the continuance of the species, yet is He ever a lover of chastity, and promoter of continence. Therefore did He not follow this pattern in all kinds, to the end that, if any man choose to marry, he may know what is, according to the first disposition of the creation, the condition of man and wife; but if he choose not to marry, he shall not be under necessity to marry by the circumstances of his birth, lest he should by his continence be the destruction of the other who was not willing to be continent; for which same cause God forbids that after being joined in wedlock one should separate if the other be unwilling. CHRYS. But not by the law of creation only, but also by the practice of the law, He shews that they ought to be joined one and one, and never put asunder; *And He said, for this cause shall a man leave his father and his mother, and shall cleave to his wife.* JEROME. In like manner He says *his wife,* and not wives, and adds expressly, *and they twain shall be one flesh.* For it is the reward of marriage that one flesh, namely in the offspring, is made of two. GLOSS. Or, *one flesh,* that is in carnal connexion. PSEUDO-CHRYS. If then because the wife is made of the man, and both one of one flesh, a man shall leave his father and his mother, then there should be yet greater affection between brothers and sisters, for these come of the same parents, but man and wife of different. But this is saying too much, because the ordinance of God is of more force than the law of nature. For God's precepts are not subject to the law of nature, but nature bends to the precepts of God. Also brethren are born of one, that they should seek out different roads; but the man and the wife are born of different persons, that they should coalesce in one. The order of nature also follows the appointment of God. For as is the sap in trees, so is affection in man. The sap ascends from the roots into the leaves, and passes forth into the seed. Therefore parents love their children, but are not so loved of them, for the desire of a man is not towards his parents, but towards the sons whom he has begot; and this is what is said,

Gloss. interlin.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife. CHRYS. See the wisdom of the Teacher. Being asked, *Is it lawful,* He said not straight, It is not lawful, lest they should be troubled, but establishes it through a proof. For God made them from the beginning male and female, and not merely joined them together, but bade them quit father and mother; and not bade the husband merely approach his wife, but be joined to her, shewing by this manner of speaking the inseparable bond. He even added a still closer union, saying, *And they twain shall be one flesh.* AUG. Whereas Scripture witnesses that these words were said by the first man, and the Lord here declares that God spake them, hence we should understand that by reason of the ecstasy which had passed upon Adam, he was enabled to speak this as a prophecy. REMIG. The Apostle says that this is a mystery in Christ and the Church; for the Lord Jesus Christ left His Father when He came down from heaven to earth; and He left His mother, that is, the synagogue, because of its unbelief, and clave unto His wife, that is, the Holy Church, and they two are one flesh, that is, Christ and the Church are one body. CHRYS. When He had brought forward the words and facts of the old law, He then interprets it with authority, and lays down a law, saying, *Therefore they are no more twain, but one flesh.* For as those who love one another spiritually are said to be one soul, *And all they that believed had one heart and one soul,* so husband and wife who love each other after the flesh, are said to be one flesh. And as it is a wretched thing to cut the flesh, so is it an unjust thing to put away a wife. AUG. For they are called one, either from their union, or from the derivation of the woman, who was taken out of the side of the man. CHRYS. He brings in God yet again, saying, *What God has joined, let no man put asunder,* shewing that it is against both nature and God's law to put away a wife; against nature, because one flesh is therein divided; against law, because God has joined and forbidden to sunder them. JEROME. God has joined by making man and woman one flesh; this then man may not put asunder, but God only. Man puts asunder, when from desire of a second wife the first is put away; God puts asunder, who also had joined,

Aug. Gen. ad lit. ix. 19.

Eph. 5, 32.

Acts 4, 32

Aug. Civ. Dei, xiv. 22.

1 Cor. 7, 29. Aug. cont. Faust. xix. 29. when by consent for the service of God we so have our wives as though we had them not. Aug. Behold now out of the books of Moses it is proved to the Jews that a wife may not be put away. For they thought that they were doing according to the purport of Moses' law when they did put them away. This also we learn hence by the testimony of Christ Himself, that it was God who made it thus, and joined them male and female; which when the Manichæans deny, they are condemned, resisting the Gospel of Christ. Pseudo-Chrys. This sentence of chastity seemed hard to these adulterers; but they could not make answer to the argument. Howbeit, they will not submit to the truth, but betake themselves for shelter to Moses, as men having a bad cause fly to some powerful personage, that where justice is not, his countenance may prevail; *They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?* Jerome. Here they reveal the cavil which they had prepared; albeit the Lord had not given sentence of Himself, but had recalled to their minds ancient history, and the commands of God. Chrys. Had the Lord been opposed to the Old Testament, He would not thus have contended in Moses' behalf, nor have gone about to shew that what was his was in agreement with the things of old. But the unspeakable wisdom of Christ made answer and excuse for these in this manner, *He saith unto them, Moses for the hardness of your hearts suffered you to put away your wives.* By this He clears Moses from their charge, and retorts it all upon their own head. Aug. For how great was that hardness! When not even the intervention of a bill of divorce, which gave room for just and prudent men to endeavour to dissuade, could move them to renew the conjugal affection. And with what wit do the Manichæans blame Moses, as severing wedlock by a bill of divorce, and commend Christ as, on the contrary, confirming its force? Whereas according to their impious science they should have praised Moses for putting asunder what the devil had joined, and found fault with Christ who riveted the bonds of the devil. Chrys. At last, because what He had said was severe, He goes back to the old law, saying, *From the beginning it was not so.* Jerome. What He says is to this pur-

Aug. ubi sup.

pose. Is it possible that God should so contradict Himself, as to command one thing at first, and after defeat His own ordinance by a new statute? Think not so; but, whereas Moses saw that through desire of second wives who should be richer, younger, or fairer, that the first were put to death, or treated ill, he chose rather to suffer separation, than the continuance of hatred and assassination. Observe moreover that He said not God suffered you, but, Moses; shewing that it was, as the Apostle speaks, a counsel of man, not a 1 Cor. 7, 12.
command of God. PSEUDO-CHRYS. Therefore said He well, Moses suffered, not commanded. For what we command, that we ever wish; but when we suffer, we yield against our will, because we have not the power to put full restraint upon the evil wills of men. He therefore suffered you to do evil that you might not do worse; thus in suffering this he was not enforcing the righteousness of God, but taking away its sinfulness from a sin; that while you did it according to His law, your sin should not appear sin.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

CHRYS. Having stopped their mouths, He now set forth the Law with authority, saying, *But I say unto you, that whosoever shall put away his wife, except for fornication, and marrieth another, committeth adultery.* ORIGEN. Perhaps some one will say, that Jesus in thus speaking, suffered wives to be put away for the same cause that Moses suffered them, which He says was for the hardness of the hearts of the Jews. But to this it is to be answered, that if by the Law an adulteress is stoned, that sin is not to be understood as the shameful thing for which Moses suffers a writing Deut. 24, 1.
of divorcement; for in a cause of adultery it was not lawful to give a writing of divorcement. But Moses perhaps calls every sin in a woman a shameful thing, which if it be found in her, a bill of divorcement is written against her. But we should enquire, If it is lawful to put away a wife for the cause of fornication only, what is it if a woman be not an

adulteress, but have done any other heinous crime; have been found a poisoner, or to have murdered her children? The Lord has explained this matter in another place, saying,
Mat. 5, 32. *Whoso putteth her away, except for the cause of fornication, maketh her to commit adultery,* giving her an opportunity of a second marriage. JEROME. It is fornication alone which destroys the relationship of the wife; for when she has divided one flesh into two, and has separated herself by fornication from her husband, she is not to be retained, lest she should bring her husband also under the curse, which
Prov. 18, 23. Scripture has spoken, *He that keepeth an adulteress is a fool and wicked.* PSEUDO-CHRYS. For as he is cruel and unjust that puts away a chaste wife, so is he a fool and unjust that retains an unchaste; for in that he hides the guilt of his wife,
Aug. de Conjug. Adult. ii. 9. he is an encourager of foulness. AUG. For a reunion of the wedlock, even after actual commission of adultery, is neither shameful nor difficult, where there is an undoubted remission of sin through the keys of the kingdom of heaven; not that after being divorced from her husband an adulteress should be called back again, but that after her union with Christ she should no longer be called an adulteress. PSEUDO-CHRYS. For every thing by whatsoever causes it is created, by the same is it destroyed. It is not matrimony but the will that makes the union; and therefore it is not a separation of bodies but a separation of wills that dissolves it. He then who puts away his wife and does not take another is still her husband; for though their bodies be not united, their wills are united. But when he takes another, then he manifestly puts his wife away; wherefore the Lord says not, Whoso putteth away his wife, but, *Whoso marrieth another, committeth adultery.* RABAN. There is then but one carnal cause why a wife should be put away, that is, fornication; and but one spiritual, that is, the fear of God. But there is no cause why while she who has been put away is alive, another should be married. JEROME. For it might be that a man might falsely charge an innocent wife, and for the sake of another woman might fasten an accusation upon her. Therefore it is commanded so to put away the first, that a second be not married while the first is yet alive. Also because it might happen that by the same law a wife would divorce her

husband, it is also provided that she take not another husband; and because one who had become an adulteress would have no further fear of disgrace, it is commanded that she marry not another husband. But if she do marry another, she is in the guilt of adultery; wherefore it follows, *And whoso marrieth her that is put away, committeth adultery.* Gloss. He says this to the terror of him that would take her to wife, for the adulteress would have no fear of disgrace. **Gloss. ord.**

10. His disciples say unto Him, If the case of the man be so with his wife, it is not good to marry.

11. But He said unto them, All men cannot receive this saying, save they to whom it is given.

12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Jerome. A wife is a grievous burden, if it is not permitted to put her away except for the cause of fornication. For what if she be a drunkard, an evil temper, or of evil habits, is she to be kept? The Apostles, perceiving this burdensomeness, express what they feel; *His disciples say unto Him, If the case of the man be so with his wife, it is not good to marry.* Chrys. For it is a lighter thing to contend with himself, and his own lust, than with an evil woman. Pseudo-Chrys. And the Lord said not, It is good, but rather assented that it is not good. However, He considered the weakness of the flesh; *But He said unto them, All cannot receive this saying;* that is, All are not able to do this. Jerome. But let none think, that wherein He adds, *save they to whom it is given,* that either fate or fortune is implied, as though they were virgins only whom chance has led to such a fortune. For that is given to those who have sought it of God, who have longed for it, who have striven that they might obtain it. Pseudo-Chrys. But all cannot obtain it,

because all do not desire to obtain it. The prize is before them; he who desires the honour will not consider the toil. None would ever vanquish, if all shunned the struggle. Because then some have fallen from their purpose of continence, we ought not therefore to faint from that virtue; for they that fall in the battle do not slay the rest. That He says therefore, *Save they to whom it is given*, shews that unless we receive the aid of grace, we have not strength. But this aid of grace is not denied to such as seek it, for the Lord says above, *Ask, and ye shall receive.* CHRYS. Then to shew that this is possible, He says, *For there are some eunuchs, which were made eunuchs of men;* as much as to say, Consider, had you been so made of others, you would have lost the pleasure without gaining the reward. PSEUDO-CHRYS. For as the deed without the will does not constitute a sin; so a righteous act is not in the deed unless the will go with it. That therefore is honourable continence, not which mutilation of body of necessity enforces, but which the will of holy purpose embraces. JEROME. He speaks of three kinds of eunuchs, of whom two are carnal, and one spiritual. One, those who are so born of their mother's womb; another, those whom enemies or courtly luxury has made so; a third, those who have made themselves so for the kingdom of heaven, and who might have been men, but become eunuchs for Christ. To them the reward is promised, for to the others whose continence was involuntary, nothing is due. HILARY. The cause in one item he assigns nature; in the next violence, and in the last his own choice, in him, namely, that determined to be so from hope of the kingdom of heaven. PSEUDO-CHRYS. For they are born such, just as others are born having six or four fingers. For if God according as He formed our bodies in the beginning, had continued the same order unchangeably, the working of God would have been brought into oblivion among men. The order of nature is therefore changed at times from its nature, that God the framer of nature may be had in remembrance.
cf. Orig. in loc. JEROME. Or we may say otherwise. The eunuchs from their mothers' wombs are they whose nature is colder, and not prone to lust. And they that are made so of men are they whom physicians made so, or they whom worship of idols

has made effeminate, or who from the influence of heretical teaching pretend to chastity, that they may thereupon claim truth for their tenets. But none of them obtain the kingdom of heaven, save he only who has become a eunuch for Christ's sake. Whence it follows, *He that is able to receive it, let him receive it;* let each calculate his own strength, whether he is able to fulfil the rules of virginity and abstinence. For in itself continence is sweet and alluring, but each man must consider his strength, that he only that is able may receive it. This is the voice of the Lord exhorting and encouraging on His soldiers to the reward of chastity, that he who can fight might fight and conquer and triumph. CHRYS. When He says, *Who have made themselves eunuchs,* He does not mean cutting off of members, but a putting away of evil thoughts. For he that cuts off a limb is under a curse, for such an one undertakes the deeds of murderers, and opens a door to Manicheans who depreciate the creature, and cut off the same members as do the Gentiles. For to cut off members is of the temptation of dæmons. But by the means of which we have spoken desire is not diminished but made more urgent; for it has its source elsewhere, and chiefly in a weak purpose and an unguarded heart. For if the heart be well governed, there is no danger from the natural motions; nor does the amputation of a member bring such peacefulness and immunity from temptation as does a bridle upon the thoughts.

13. Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.

15. And He laid His hands on them, and departed thence.

PSEUDO-CHRYS. The Lord had been holding discourse of chastity; and some of His hearers now brought unto Him infants, who in respect of chastity are the purest; for they

supposed that it was the pure in body only whom He had approved; and this is that which is said, *Then were brought unto Him little children, that He should put His hands on them, and pray.* ORIGEN. For they now understood from His previous mighty works, that by laying on of His hands and by prayer evils were obviated. They bring therefore children to Him, judging that it were impossible that after the Lord had by His touch conveyed divine virtue into them, harm or any dæmon should come nigh them. REMIG. For it was a custom among the ancients that little children should be brought to aged persons, to receive benediction by their hand or tongue; and according to this custom little children are now brought to the Lord. PSEUDO-CHRYS. The flesh as it delights not in good, if it hear any good readily forgets it; but the evil that it has it retains ever. But a little while before Christ took
Mat. 18, 3. a little child and said, *Except ye become as this child, ye shall not enter into the kingdom of heaven,* yet His disciples, presently forgetting this innocence of children, now forbid children, as unworthy to come to Christ. JEROME. Not because they liked not that they should have benediction of the Saviour's hand and mouth; but forasmuch as their faith was not yet perfect, they thought that He like other men would be wearied by the applications of those that brought them. CHRYS. Or the disciples would have thrust them
[1] ἀξίωμα. away, from respect to Christ's dignity[1]. But the Lord teaching them holy thoughts, and to subdue the pride of this world, took the children into His arms, and promised to such the kingdom of heaven; *But Jesus saith unto them, Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven.* PSEUDO-CHRYS. For who were worthy to come to Christ, if simple infancy were thrust away? Therefore He said, *Forbid them not.* For if they shall turn out saints, why hinder ye the sons from coming to their Father? And if sinners, why do ye pronounce a sentence of condemnation, before you see any fault in them? JEROME. And He said distinctly, *Of such is the kingdom of heaven,* not Of these, to shew that it was not years, but disposition that determined His judgment, and that the reward was promised to such as had like innocence and simplicity. PSEUDO-CHRYS. The present passage instructs all parents to

bring their children to the priests, for it is not the priest who lays his hands on them, but Christ, in whose Name hands are laid. For if he that offers his food in prayer to God eats it sanctified, for it is sanctified by the word of God, and by prayer, as the Apostle speaks, how much rather ought children to be offered to God, and sanctified? And this is the reason of blessing of food, *Because the whole world lieth in wickedness;* so that all things that have body, which are a great part of the world, lie in wickedness. Consequently infants when born, are as respects their flesh lying in wickedness.

1 Tim. 4, 5.

1 John 5, 19.

ORIGEN. Mystically; We call them children who are yet carnal in Christ, having need of milk. They who bring the babes to the Saviour, are they who profess to have knowledge of the word, but are still simple, and have for their food children's lessons, being yet novices. They who seem more perfect, and are therefore the disciples of Jesus, before they have learnt the way of righteousness which is for children, rebuke those who by simple doctrine bring to Christ children and babes, that is, such as are less learned. But the Lord exhorting His disciples now become men to condescend to the needs of babes, to be babes to babes, that they may gain babes, says, *For of such is the kingdom of heaven.* For He Himself also, when He was in the form of God, was made a babe. These things we should attend to, lest in esteeming that more excellent wisdom, and spiritual advancement, as though we were become great we should despise the little ones of the Church, forbidding children to be brought to Jesus. But since children cannot follow all things that are commanded them, Jesus laid His hands upon them, and leaving virtue in them by His touch, went away from them, seeing they were not able to follow Him, like the other more perfect disciples. REMIG. Also laying His hands upon them, He blessed them, to signify that the lowly in spirit are worthy His grace and blessing. GLOSS. He laid His hands upon them while men held them, to signify that the grace of His aid was necessary. HILARY. The infants are a type of the Gentiles, to whom salvation is rendered by faith and hearing. But the disciples, in their first zeal for the salvation of Israel, forbid them to approach, but the Lord declares that they are not to be forbidden.

Gloss. non occ.

For the gift of the Holy Ghost was to be conferred upon the Gentiles by laying on of hands, as soon as the Law had ceased.

16. And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?

17. And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Raban. e Bed. in Luc. Mat. 18, 3.

RABAN. This man had, it may be, heard of the Lord, that only they who were like to little children were worthy to enter into the heavenly kingdom; but desiring to know more certainly, he asks to have it declared to him not in parables, but expressly, by what merits he might attain eternal life. Therefore it is said; *And, behold, one came and said unto Him, Good Master, what good thing shall I do that I may have eternal life?* JEROME. He that asks this question is both young, rich, and proud, and he asks not as one that desires to learn, but as tempting Him. This we can prove by this, that when the Lord had said unto him, *If thou wilt*

enter into life, keep the commandments, he further insidiously asks, which are the commandments? as if he could not read them for himself, or as if the Lord could command any thing contrary to them. CHRYS. But I for my part, though I deny not that he was a lover of money, because Christ convicts him as such, cannot consider him to have been a hypocrite, because it is unsafe to decide in uncertain cases, and especially in making charges against any. Moreover Mark removes all suspicion of this kind, for he says that he came to Him, and knelt before Him; and that Jesus when He looked on him, loved him. And if he had come to tempt Him, the Evangelist would have signified as much, as he has done in other places. Or if he had said nothing thereof, Christ would not have suffered him to be hid, but would either have convicted him openly, or have covertly suggested it. But He does not this; for it follows, *He saith unto him, Why askest thou Me concerning good?* AUG. This may seem a discrepancy, that Matthew here gives it, *Why askest thou Me concerning good?* whereas Mark and Luke have, *Why callest thou Me good?* For this, *Why askest thou Me concerning good?* may seem rather to be referred to his question, *What good thing shall I do?* for in that he both mentioned *good,* and asked a question. But this, *Good Master,* is not yet a question. Either sentence may be understood thus very appropriately to the passage. JEROME. But because he had styled Him Good Master, and had not confessed Him as God, or as the Son of God, He tells him, that in comparison of God there is no saint to be called good, of whom it is said, *Confess unto the Lord, for He is good;* and therefore He says, *There is one good, that is, God.* But that none should suppose that by this the Son of God is excluded from being good, we read in another place, *The good Shepherd layeth down His life for His sheep.* AUG. Or, because he sought eternal life, (and eternal life consists in such contemplation in which God is beheld not for punishment, but for everlasting joy,) and knew not with whom he spake, but thought Him only a Son of Man, therefore He says, *Why askest thou Me concerning good,* calling Me in respect of what you see in Me, Good Master? This form of the Son of Man shall appear in the judgment, not to the

Chrys. Hom. lxiii.

Mark 10, 17.

Aug. de Cons. Ev. ii. 63.

Ps. 118, 1.

John 10, 11.

Aug. de Trin. i. 13.

righteous only, but to the wicked, and the very sight shall be to them an evil, and their punishment. But there is a sight of My form, in which I am equal to God. That one God therefore, Father, Son, and Holy Spirit, is alone good, because none see Him to mourning and sorrow, but only to salvation and true joy. JEROME. For our Saviour does not reject this witness to His goodness, but corrected the error of calling Him Good Master apart from God. CHRYS. Wherein then was the profit that He answered thus? He leads him by degrees, and teaches him to lay aside false flattery, and rising above the things which are upon earth to cleave to God, to seek things to come, and to know Him that is truly good, the root and source of every good. ORIGEN. Christ also answers thus, because of that He said, *What good thing shall I do?* For when we depart from evil and do good, that which we do is called good by comparison with what other men do. But when compared with absolute good, in the sense in which it is here said, *There is one good,* our good is not good. But some one may say, that because the Lord knew that the purpose of him who thus asked Him was not even to do such good as man can do, that therefore He said, *Why askest thou Me concerning good?* as much as to say, Why do you ask Me concerning good, seeing you are not prepared to do what is good? But after this He says, *If thou wilt enter into life, keep the commandments.* Where note, that He speaks to him as yet standing without life; for that man is in one sense without life, who is without Him who said, *I am the life.* Otherwise, every man upon earth may be, not in life itself, but only in its shadow, while he is clad in a body of death. But any man shall enter into life, if he keep himself from dead works, and seek living works. But there are dead words and living words, also dead thoughts and living thoughts, and therefore He says, *If thou wilt enter into life, keep the commandments.* AUG. And He said not, If thou desirest life eternal; but, *If thou wilt enter into life,* calling that simply *life,* which shall be everlasting. Here we should consider how eternal life should be loved, when this miserable and finite life is so loved. REMIG. These words prove that the Law gave to such as kept it not only temporal promises, but also life eternal. And because the

Aug. Serm. 84, 1.

hearing these things made him thoughtful, *He saith unto Him, Which?* CHRYS. This he said not to tempt Him, but because he supposed that they were other than the commandments of the Law, which should be the means of life to him. REMIG. And Jesus, condescending as to a weak one, most graciously set out to him the precepts of the Law; *Jesus said, Thou shalt do no murder;* and of all these precepts follows the exposition, *And thou shalt love thy neighbour as thyself.* For the Apostle says, *Whoso loveth his neighbour has* Prov. 13, 10. *fulfilled the Law?* But it should be enquired, why the Lord has enumerated only the precepts of the Second Table? Perhaps because this young man was zealous in the love of God, or because love of our neighbour is the step by which we ascend to the love of God. ORIGEN. Or perhaps these precepts are enough to introduce one, if I may say so, to the entrance of life: but neither these, nor any like them, are enough to conduct one to the more inward parts of life. But whoso transgresses one of these commandments, shall not even come to the entrance in unto life. CHRYS. But because all the commandments that the Lord had recounted were contained in the Law, *The young man saith unto Him, All these have I kept from my youth up.* And did not even rest there, but asked further, *What lack I yet?* which alone is a mark of his intense desire. REMIG. But to those who would be perfect in grace, He shews how they may come to perfection; *Jesus saith unto him, If thou wilt be perfect, go, and sell all that thou hast, and give to the poor.* Mark the words; He said not, Go, and consume all thou hast; but *Go, and sell;* and not some, as did Ananias and Sapphira, but *All.* And well He added, *that thou hast,* for what we have are our lawful possessions. Those therefore that he justly possessed were to be sold; what had been gained unjustly were to be restored to those from whom they had been taken. And He said not, Give to thy neighbours, nor to the rich, but *to the poor.* AUG. Nor need it be made a Aug. de Op. Monach. 25. scruple in what monasteries, or to the indigent brethren of what place, any one gives those things that he has, for there is but one commonwealth of all Christians. Therefore wheresoever any Christian has laid out his goods, in all places alike he shall receive what is necessary for himself, shall receive it of that which is Christ's. RABAN. See two kinds

of life which we have heard set before men; the Active, to which pertains, *Thou shalt not kill*, and the rest of the Law; and the Contemplative, to which pertains this, *If thou wilt be perfect*. The active pertains to the Law, the contemplative to the Gospel; for as the Old Testament went before the New, so good action goes before contemplation. AUG. Nor are such only partakers in the kingdom of heaven, who, to the end they may be perfect, sell or part with all that they have; but in these Christian ranks are numbered by reason of a certain communication of their charity a multitude of hired troops; those to whom it shall be said in the end, *I was hungry, and ye gave Me to eat;* whom be it far from us to consider excluded from life eternal, as they who obey not the commands of the Gospel. JEROME. That Vigilantius asserts that they who retain the use of their property, and from time to time divide their incomes among the poor, do better than they who sell their possessions and lavish them in one act of charity, to him, not I, but God shall make answer, If thou wilt be perfect, *Go and sell.* That which you so extol, is but the second or third grade; which we indeed admit, only remembering that what is first is to be set before what is third or second. PSEUDO-AUG. It is good to distribute with discrimination to the poor; it is better, with resolve of following the Lord, to strip one's self of all at once, and freed from anxiety to suffer want with Christ. CHRYS. And because He spake of riches warning us to strip ourselves of them, He promises to repay things greater, by how much heaven is greater than earth, and therefore He says, *And thou shalt have treasure in heaven.* By the word treasure He denotes the abundance and endurance of the reward.

Aug. cont. Faust. v. 9.

Mat. 25, 35.

Hieron. cont. Vigilant. 15.

Gennadius, de Eccles. Dogm. 36.

ORIGEN. If every commandment is fulfilled in this one word, *Thou shalt love thy neighbour as thyself*, and if he is perfect who has fulfilled every command, how is it that the Lord said to the young man, If thou wilt be perfect, when he had declared, *All these have I kept from my youth up?* Perhaps that he says, *Thou shalt love thy neighbour as thyself*, was not said by the Lord, but added by some one, for neither Mark nor Luke have given it in this place. Or otherwise; It is written in the Gospel[b] according to the

[b] See above, p. 4, note b.

Hebrews, that, when the Lord said, *Go, and sell all that thou hast*, the rich man began to scratch his head, being displeased with the saying. Then the Lord said unto him, How sayest thou, I have kept the Law, and the Prophets, since it is written in the Law, *Thou shalt love thy neighbour as thyself?* For how many of thy brethren sons of Abraham, clothed in filth, perish for hunger? Thy house is full of many good things, and nothing goes thereout to them. The Lord then, desiring to convict this rich man, says to him, *If thou wilt be perfect, go and sell all that thou hast, and give to the poor;* for so it will be seen if thou dost indeed love thy neighbour as thyself. But if he is perfect who has all the virtues, how does he become perfect who sells all that he has and gives to the poor? For suppose one to have done this, will he thereby become forthwith free from anger, desire, having every virtue, and abandoning all vice? Perhaps wisdom may suggest, that he that has given his goods to the poor, is aided by their prayers, receiving of their spiritual abundance to his want, and is made in this way perfect, though he may have some human passions. Or thus; He that thus exchanged his riches for poverty, in order that he might become perfect, shall have assistance to become wise in Christ, just, chaste also, and devoid of all passion; but not so as that in the moment when he gave up all his goods, he should forthwith become perfect; but only that from that day forward the contemplation of God will begin to bring him to all virtues. Or again, it will pass into a moral exposition, and say, that the possessions of a man are the acts of his mind. Christ then bids a man to sell all his evil possessions, and as it were to give them over to the virtues which should work the same, which were poor in all that is good. For as the peace of the Apostles returns to them again, Mat. 10, 13.
unless there be a son of peace, so all sins return upon their actors, when one will no longer indulge his evil propensities; and thus there can be no doubt that he will straightway become perfect who in this sense sells all his possessions. It is manifest that he that does these things, has treasure in heaven, and is himself become of heaven; and he will have in heaven treasure of God's glory, and riches in all God's wisdom. Such an one will be able to follow Christ, for he has no evil possession to draw him off from so following.

JEROME. For many who leave their riches do not therefore follow the Lord; and it is not sufficient for perfection that they despise money, unless they also follow the Saviour; that unless having forsaken evil, they also do what is good. For it is easier to contemn the hoard than quit the propensity [c]; therefore it follows, *And come and follow Me;* for he follows the Lord who is His imitator, and who walks in His steps. It follows, *And when the young man had heard these words, he went away sorrowful.* This is the sorrow that leads to death. And the cause of his sorrow is added, *for he had great possessions,* thorns, that is, and briars, which choked the holy leaven. CHRYS. For they that have little, and they that abound, are not in like measure encumbered. For the acquisition of riches raises a greater flame, and desire is more violently kindled. AUG. I know not how, but in the love of worldly superfluities, it is what we have already got, rather than what we desire to get, that most strictly enthrals us. For whence went this young man away sorrowful, but that he had great possessions? It is one thing to lay aside thoughts of further acquisition, and another to strip ourselves of what we have already made our own; one is only rejecting what is not ours, the other is like parting with one of our own limbs. ORIGEN. But historically, the young man is to be praised for that he did not kill, did not commit adultery; but is to be blamed for that he sorrowed at Christ's words calling him to perfection. He was young indeed in soul, and therefore leaving Christ, he went his way.

Aug. Ep. 31, 5.

23. Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them,

[c] Vallarsi reads 'voluptas,' which would seem to make the passage mean, 'It is easier to relinquish avarice than pleasure.'

With men this is impossible; but with God all things are possible.

GLOSS. The Lord took occasion from this rich man to hold discourse concerning the covetous; *Then said Jesus unto His disciples, Verily I say unto you, &c.* CHRYS. What He spoke was not condemning riches in themselves, but those who were enslaved by them; also encouraging His disciples that being poor they should not be ashamed by reason of their poverty. HILARY. To have riches is no sin; but moderation is to be observed in our havings. For how shall we communicate to the necessities of the saints, if we have not out of what we may communicate? RABAN. But though there be a difference between having and loving riches, yet it is safer neither to have nor to love them. REMIG Whence in Mark the Lord expounding the meaning of this saying, speaks thus, *It is hard for them that trust in riches to enter into the kingdom of heaven.* They trust in riches, who build all their hopes on them. JEROME. Because riches once gained are hard to be despised, He saith not it is impossible, but it is hard. Difficulty does not imply the impossibility, but points out the infrequency of the occurrence. HILARY. It is a dangerous toil to become rich; and guiltlessness occupied in increasing its wealth has taken upon itself a sore burden; the servant of God gains not the things of the world, clear of the sins of the world. Hence is the difficulty of entering the kingdom of heaven. CHRYS. Having said that it was hard for a rich man to enter into the kingdom of heaven, He now proceeds to shew that it is impossible, *And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.* JEROME. According to this, no rich man can be saved. But if we read Isaiah, how the camels of Midian and Ephah came to Jerusalem with gifts and presents, and they who once were crooked and bowed down by the weight of their sins, enter the gates of Jerusalem, we shall see how these camels, to which the rich are likened when they have laid aside the heavy load of sins, and the distortion of their whole bodies, may then enter by that narrow and strait way that leads to life.

Gloss. ap. Anselm.

Mark 24.

Isa. 60, 6.

PSEUDO-CHRYS. The Gentile souls are likened to the deformed body of the camel, in which is seen the humpback of idolatry; for the knowledge of God is the exaltation of the soul. The needle is the Son of God, the fine point of which is His divinity, and the thicker part what He is according to His incarnation. But it is altogether straight and without turning; and through the womb of His passion, the Gentiles have entered into life eternal. By this needle is sewn the robe of immortality; it is this needle that has sewn the flesh to the spirit, that has joined together the Jews and the Gentiles, and coupled man in friendship with angels. It is easier therefore for the Gentiles to pass through the needle's eye, than for the rich Jews to enter into the kingdom of heaven. For if the Gentiles are with such difficulty withdrawn from the irrational worship of idols, how much more hardly shall the Jews be withdrawn from the reasonable service of God?

Gloss. ap. Anselm. GLOSS. It is explained otherwise; That at Jerusalem there was a certain gate, called, The needle's eye, through which a camel could not pass, but on its bended knees, and after its burden had been taken off; and so the rich should not be able to pass along the narrow way that leads to life, till he had put off the burden of sin, and of riches, that is, by ceasing to love them.

Greg. Mor. xxxv. 16. GREG. Or, by the rich man He intends any one who is proud, by the camel He denotes the right humility. The camel passed through the needle's eye, when our Redeemer through the narrow way of suffering entered in to the taking upon Him death; for that passion was as a needle which pricked the body with pain. But the camel enters the needle's eye easier than the rich man enters the kingdom of heaven; because if He had not first shewn us by His passion the form of His humility, our proud stiffness would never have bent itself to His lowliness. CHRYS. The disciples though poor are troubled for the salvation of others, beginning even now to have the bowels of doctors.

Aug. Quæst. Ev. 1, 26. AUG. Whereas the rich are few in comparison of the multitude of the poor, we must suppose that the disciples understood all who wish for riches, as included in the number of the rich. CHRYS. This therefore He proceeds to shew is the work of God, there needing much grace to guide a man in the midst of riches; *But Jesus beheld them, and said unto them, With*

men this is impossible, but with God all things are possible. By the word *beheld them,* the Evangelist conveys that He soothed their troubled soul by His merciful eye. REMIG. This must not be so understood as though it were possible for God to cause that the rich, the covetous, the avaricious, and the proud should enter into the kingdom of heaven; but to cause him to be converted, and so enter. CHRYS. And this is not said that you should sit supinely, and let alone what may seem impossibilities; but considering the greatness of righteousness, you should strive to enter in with entreaty to God.

27. Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30. But many that are first shall be last; and the last shall be first.

ORIGEN. Peter had heard the word of Christ when He said, *If thou wilt be perfect, go and sell all that thou hast.* Then he observed that the young man had departed sorrowful, and considered the difficulty of riches entering into the kingdom of heaven; and thereupon he put this question confidently as one who had achieved no easy matter. For though what he with his brother had left behind them were but little things, yet were they not esteemed as little with God, who considered that out of the fulness of their love they had so forsaken those least things, as they would have forsaken the greatest things if they had had them. So Peter, thinking rather of his will than of the intrinsic value of the sacrifice, asked Him con-

Chrys. Hom. lxiv. fidently, *Behold, we have left all.* CHRYS. What was this *all,* O blessed Peter? The reeds, your net, and boat. But this he says, not to call to mind his own magnanimity, but in order to propose the case of the multitude of poor. A poor man might have said, If I have nought, I cannot become perfect. Peter therefore puts this question that you, poor man, may learn that you are in nothing behind. For he had already received the kingdom of heaven, and therefore secure of what was already there, he now asks for the whole world. And see how carefully he frames his question after Christ's requirements: Christ required two things of a rich man, to give what he had to the poor, and to follow Him; wherefore he adds, *and have followed Thee.* ORIGEN. It may be said, In all things which the Father revealed to Peter that the Son was, righteousness, sanctification, and the like, in all we have followed Thee. Therefore as a victorious athlete, he now asks what are the prizes of his contest. JEROME. Because to forsake is not enough, he adds that which makes perfection, *and have followed Thee.* We have done what Thou commandedst us, what reward wilt Thou then give us? *What shall we have?* JEROME. He said not only, *Ye who have left all,* for this did the philosopher Crates[d], and many other who have despised riches, but added, *and have followed Me,* which is peculiar to the Apostles and believers. HILARY. The disciples had followed Christ *in the regeneration,* that is, in the laver of baptism, in the sanctification of faith, for this is that regeneration which the Apostles followed, and which the Law could not bestow. JEROME. Or it may be constructed thus, *Ye which have followed Me, shall in the regeneration sit, &c.;* that is, when the dead shall rise from corruption incorrupt, you also shall sit on thrones of judges, condemning the twelve tribes of Israel, for that they would not believe when you believed. AUG. Thus our flesh will be regenerated by incorruption, as our soul also shall be regenerated by faith. PSEUDO-CHRYS. For it would come to pass, that in the day of judgment the Jews

Aug. de Civ. Dei, xx. 5.

[d] The later editions of the Catena, and nearly all the MSS. of Jerome, read 'Socrates,' but Vallarsi adopts the reading of a few MSS., Crates, as more agreeable to history, as being named by Origen whom S. Jerome in this place follows, and as being often alluded to by S. Jerome. This is further supported by the ED. PR. of the Catena.

would allege, Lord, we knew Thee not to be the Son of God when Thou wast in the flesh. For who can discern a treasure buried in the ground, or the sun when obscured by a cloud? The disciples therefore will then answer, We also were men, and peasants, obscure among the multitude, but you priests and scribes; but in us a right will became as it were a lamp of our ignorance, but your evil will became to you a blinding of your science. CHRYS. He therefore said not the Gentiles and the whole world, but, *the tribes of Israel*, because the Apostles and the Jews had been brought up under the same laws and customs. So that when the Jews should plead that they could not believe in Christ, because they were hindered by their Law, the disciples will be brought forward, who had the same Law. But some one may say, What great thing is this, when both the Ninevites and the Queen of the South will have the same? He had before and will again promise them the highest rewards; and even now He tacitly conveys something of the same. For of those others He had only said, that they shall sit, and shall condemn this generation; but He now says to the disciples, *When the Son of Man shall sit, ye also shall sit.* It is clear then that they shall reign with Him, and shall share in that glory; for it is such honour and glory unspeakable that He intends by the *thrones.* How is this promise fulfilled? Shall Judas sit among them? By no means. For the law was thus ordained of the Lord by Jeremiah the Prophet, *I will speak* Jer. 18, 9.
it upon My people, and upon the kingdom, that I may build, and plant it. But if it do evil in My sight, then will I repent Me of the good which I said I would do to them; as much as to say, If they make themselves unworthy of the promise, I will no more perform that I promised. But Judas shewed himself unworthy of the pre-eminence; wherefore when He gave this promise to His disciples, He did not promise it absolutely, for He said not, Ye shall sit, but, *Ye which have followed Me shall sit;* at once excluding Judas, and admitting such as should be in after time; for neither was the promise confined to them only, nor yet did it include Judas who had already shewn himself undeserving. HILARY. Their following Christ in thus exalting the Apostles to twelve thrones to judge the twelve tribes of Israel, associated them

Aug. ubi sup. in the glory of the twelve Patriarchs. AUG. From this passage we learn that Jesus will judge with His disciples; Mat. 12, 27. whence He says in another place to the Jews, *Therefore shall they be your judges.* And whereas He says they shall sit upon twelve thrones, we need not think that twelve persons only shall judge with Him. For by the number twelve is signified the whole number of those that shall judge; and that because the number seven which generally represents completeness contains the two numbers four and three, which multiplied together make twelve. For if it were not so, as Matthias was elected into the place of the traitor Judas, the Apostle Paul who laboured more than they all should not have place to sit to judge; but he shews that he with the rest of the saints pertains to the number of judges, when he 1 Cor. 6, 3. says, *Know ye not that we shall judge Angels?* ID. In the Aug. Serm. 351. 8. number of judges therefore are included all that have left their all and followed the Lord. GREG. For whosoever, Greg. Mor. x. 31. urged by the spur of divine love, shall forsake what he possesses here, shall without doubt gain there the eminence of judicial authority; and shall appear as judge with the Judge, for that he now in consideration of the judgment Aug. de Civ. Dei, xx. 5. chastens himself by a voluntary poverty. AUG. The same holds good, by reason of this number twelve, of those that are to be judged. For when it is said, *Judging the twelve tribes,* yet is not the tribe of Levi, which is the thirteenth, to be exempt from being judged by them; nor shall they judge this nation alone, and not also other nations. PSEUDO-CHRYS. Or, by that, *In the regeneration,* Christ designs the period of Christianity that should be after His ascension, in which men were regenerated by baptism; and that is the time in which Christ sate on the throne of His glory. And hereby you may see that He spake not of the time of the judgment to come, but of the calling of the Gentiles, in that He said not, *When the Son of Man shall come sitting upon the throne of His majesty;* but only, *In the regeneration when He shall sit,* which was from the time that the Gentiles be- Ps. 47, 8. gan to believe on Christ; according to that, *God shall reign over the heathen; God sitteth upon His holy throne.* From that time also the Apostles have sat upon twelve thrones, that is, over all Christians; for every Christian who receives

the word of Peter, becomes Peter's throne, and so of the rest of the Apostles. On these thrones then the Apostles sit, parcelled into twelve divisions, after the variety of minds and hearts, known to God only. For as the Jewish nation was split into twelve tribes, so is the whole Christian people divided into twelve, so as that some souls are numbered with the tribe of Reuben, and so of the rest, according to their several qualities. For all have not all graces alike, one is excellent in this, another in that. And so the Apostles will judge the twelve tribes of Israel, that is, all the Jews, by this, that the Gentiles received the Apostles' word. The whole body of Christians are indeed twelve thrones for the Apostles, but one throne for Christ. For all excellencies are but one throne for Christ, for He alone is equally perfect in all virtues. But of the Apostles each one is more perfect in some one particular excellence, as Peter in faith; so Peter tests upon his faith, John on his innocence, and so of the rest. And that Christ spake of reward to be given to the Apostles in this world, is shewn by what follows, *And every one that hath forsaken houses, or brethren, or sisters, &c.* For if these shall receive an hundred fold in this life, without doubt to the Apostles also was promised a reward in this present life. CHRYS. Or; He holds out rewards in the future life to the Apostles, because they were already looking above, and desired nothing of things present; but to others He promises things present. ORIGEN. Or otherwise; Whosoever shall leave all and follow Christ, he also shall receive those things that were promised to Peter. But if he has not left all, but only those things in special here enumerated, he shall receive manifold, and shall possess eternal life. JEROME. There are that take occasion from this passage to bring forward the thousand years after the resurrection, and say that then we shall have a hundred fold of the things we have given up, and moreover life eternal. But though the promise be in other things worthy, in the matter of wives it seems to have somewhat shameful, if he who has forsaken one wife for the Lord's sake, shall receive a hundred in the world to come. The meaning is therefore, that he that has forsaken carnal things for the Saviour's sake, shall receive spiritual things, which in a comparison of value

are as a hundred to a small number. ORIGEN. And in this world, because for his brethren after the flesh he shall find many brethren in the faith; for parents, all the Bishops and Presbyters; for sons, all that have the age of sons. The Angels also are brethren, and all they are sisters that have offered themselves chaste virgins to Christ, as well they that still continue on earth, as they that now live in heaven. The houses and lands manifold more suppose in the repose of Paradise, and the city of God. And besides all these things they shall possess eternal life. AUG. That He says, *An hundred fold,* is explained by the Apostle, when he says, *As having nothing, and yet possessing all things.* For a hundred is sometimes put for the whole universe. JEROME. And that, *And every one that hath forsaken brethren,* agrees with that He had said before, *I am come to set a man at variance with his father.* For they who for the faith of Christ and the preaching of the Gospel shall despise all the ties, the riches, and pleasures of this world, they shall receive an hundred fold, and shall possess eternal life. CHRYS. But when He says, *He that has forsaken wife,* it is not to be taken of actual severing of the marriage tie, but that we should hold the ties of the faith dearer than any other. And here is, I think, a covert allusion to times of persecution; for because there should be many who would draw away their sons to heathenism, when that should happen, they should be held neither as fathers, nor husbands. RABAN. But because many with what zeal they take up the pursuit of virtue, do not with the same complete it; but either grow cool, or fall away rapidly; it follows, *But many that are first shall be last, and the last first.* ORIGEN. By this He exhorts those that come late to the heavenly word, to haste to ascend to perfection before many whom they see to have grown old in the faith. This sense may also overthrow those that boast to have been educated in Christianity by Christian parents, especially if those parents have filled the Episcopal see, or the office of Priests or Deacons in the Church; and hinder them from desponding who have entertained the Christian doctrines more newly. It has also another meaning; the *first,* are the Israelites, who become last because of their unbelief; and the Gentiles who were *last* become first. He

Aug. de Civ. Dei, xx. 7.
2 Cor. 6, 10.
Mat. 10, 35.

is careful to say, *Many;* for not all who are first shall be last, nor all last first. For before this have many of mankind, who by nature are the last, been made by an angelic life above the Angels; and some Angels who were first have been made last through their sin. REMIG. It may also be referred in particular to the rich man, who seemed to be first, by his fulfilment of the precepts of the Law, but was made last by his preferring his worldly substance to God. The holy Apostles seemed to be last, but by leaving all they were made first by the grace of humility. There are many who having entered upon good works, fall therefrom, and from having been first, become last.

CHAP. XX.

1. For the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11. And when they had received it, they murmured against the goodman of the house,

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen.

Remig. To establish the truth of this saying, *There are many first that shall be last, and last first*, the Lord subjoins a similitude. Pseudo-Chrys. The Master of the household is Christ, whose house are the heavens and the earth; and the creatures of the heavens, and the earth, and beneath the earth, His family. His vineyard is righteousness, in which are set divers sorts of righteousness as vines, as meekness, chastity, patience, and the other virtues; all of which are called by one common name righteousness. Men are the cultivators of this vineyard, whence it is said, *Who went out early in the morning to hire labourers into His vineyard.* For God placed His righteousness in our senses, not for His own but for our benefit. Know then that we are the hired labourers. But as no man gives wages to a labourer, to the end he should do nothing save only to eat, so likewise we were not thereto called by Christ, that we should labour such things only as pertain to our own good, but to the glory of God. And like as the hired labourer looks first to his task, and after to his daily food, so ought we to mind first those things which concern the glory of God, then those which concern our own profit. Also as the hired labourer occupies the whole day in his Lord's work, and takes but a

single hour for his own meal; so ought we to occupy our whole life in the glory of God, taking but a very small portion of it for the uses of this world. And as the hired labourer when he has done no work is ashamed that day to enter the house, and ask his food; how should not you be ashamed to enter the church, and stand before the face of God, when you have done nothing good in the sight of God? GREG. Or; The Master of the household, that is, our Maker, has a vineyard, that is, the Church universal, which has borne so many stocks, as many saints as it has put forth from righteous Abel to the very last saint who shall be born in the end of the world. To instruct this His people as for the dressing of a vineyard, the Lord has never ceased to send out His labourers; first by the Patriarchs, next by the teachers of the Law, then by the Prophets, and at the last by the Apostles, He has toiled in the cultivation of His vineyard; though every man, in whatsoever measure or degree he has joined good action with right faith, has been a labourer in the vineyard. ORIGEN. For the whole of this present life may be called one day, long to us, short compared to the existence of God. GREG. The morning is that age of the world which was from Adam and Noah, and therefore it is said, *Who went out early in the morning to hire labourers into His vineyard.* The terms of their hiring He adds, *And when He had agreed with the labourers for a denarius a day.* ORIGEN. The denarius I suppose here to mean salvation. REMIG. A denarius was a coin anciently equal to ten sesterces, and bearing the king's image. Well therefore does the denarius represent the reward of the keeping of the decalogue. And that, *Having agreed with them for a denarius a day,* is well said, to shew that every man labours in the field of the holy Church in hope of the future reward. GREG. The third hour is the period from Noah to Abraham; of which it is said, *And He went out about the third hour, and saw others standing in the market-place idle.* ORIGEN. The market-place is all that is without the vineyard, that is, without the Church of Christ. PSEUDO-CHRYS. For in this world men live by buying and selling, and gain their support by defrauding each other. GREG. He that lives to himself, and feeds on the delights of the flesh, is rightly accused as

Greg. Hom. in Ev. xix. 1.

Greg. ubi sup.

Greg. ubi sup.

Greg. ubi sup.

idle, forasmuch as he does not seek the fruit of godly labour. PSEUDO-CHRYS. Or; The *idle* are not sinners, for they are called dead. But he is idle who works not the work of God. Do you desire to be not idle? Take not that which is another's; and give of that which is your own, and you have laboured in the Lord's vineyard, cultivating the vine of mercy. It follows, *And He said unto them, Go ye also into My vineyard.* Observe that it is with the first alone that He agrees upon the sum to be given, a denarius; the others are hired on no express stipulation, but *What is right I will give you.* For the Lord knowing that Adam would fall, and that all should hereafter perish in the deluge, made conditions for him, that he should never say that he therefore neglected righteousness, because he knew not what reward he should have. But with the rest He made no contract, seeing He was prepared to give more than the labourers could hope. ORIGEN. Or, He did not call upon the labourers of the third hour for a complete task, but left to their own choice, how much they should work. For they might perform in the vineyard work equal to that of those who had wrought since the morning, if they chose to put forth upon their task an operative energy, such as had not yet been exerted. GREG. The sixth hour Greg. is that from Abraham to Moses, the ninth that from Moses to ubi sup. the coming of the Lord. PSEUDO-CHRYS. These two hours are coupled together, because in the sixth and ninth it was that He called the generation of the Jews, and multiplied to publish His testaments among men, whereas the appointed time of salvation now drew nigh. GREG. The eleventh hour Greg. is that from the coming of the Lord to the end of the world. ubi sup. The labourer in the morning, at the third, sixth, and ninth hours, denotes the ancient Hebrew people, which in its elect from the very beginning of the world, while it zealously and with right faith served the Lord, ceased not to labour in the husbandry of the vineyard. But at the eleventh the Gentiles are called. For they who through so many ages of the world had neglected to labour for their living, were they who had stood the whole day idle. But consider their answer; *They say unto Him, Because no man hath hired us;* for neither Patriarch nor Prophet had come to them. And what is it to say, *No man hath hired us,* but to say, None

has preached to us the way of life. PSEUDO-CHRYS. For what is our hiring, and the wages of that hiring? The promise of eternal life; for the Gentiles knew neither God, nor God's promises. HILARY. These then are sent into the vineyard, *Go ye also into My vineyard.* RABAN. But when they had rendered their day's task, at the fitting time for payment, *When even was come,* that is, when the day of this world was drawing to its close. PSEUDO-CHRYS. Consider, He gives the reward not the next morning, but in the evening. Thus the judgment shall take place while this world is still standing, and each man shall receive that which is due to him. This is on two accounts. First, because the happiness of the world to come is to be itself the reward of righteousness; so the award is made before, and not in that world. Secondly, that sinners may not behold the blessedness of that day, *The Lord saith unto His steward,* that is, the Son to the Holy Spirit. GLOSS. Or, if you choose, the Father saith unto the Son; for the Father wrought by the Son, and the Son by the Holy Spirit, not that there is any difference of substance, or majesty. ORIGEN. Or, The *Lord said to His steward,* that is, to one of the Angels who was set over the payment of the labourers; or to one of those many guardians, according to what is written, that *The heir as long as he is a child is under tutors and governors.* REMIG. Or, the Lord Jesus Christ Himself is the Master of the household, and also the steward, like as He is the door, and also the keeper of the door. For He Himself will come to judgment, to render to each man according to that he has done. He therefore calls His labourers, and renders to them their wages, so that when they shall be gathered together in the judgment, each man shall receive according to his works. ORIGEN. But the first labourers having the witness through faith have not received the promise of God, the Lord of the household providing some better thing for us, that they without us should not be made perfect. And because we have obtained mercy, we hope to receive the reward first, we, that is, who are Christ's, and after us they that wrought before us; wherefore it is said, *Call the labourers, and give them their hire, beginning from the last unto the first.* PSEUDO-CHRYS. For we always give more willingly, where we give without return, seeing it

Gloss. non occ. sed vid. Raban.

Gal. 4, 2.

Heb. 11, 40.

is for our own honour that we give. Therefore God in giving reward to all the saints shews Himself just; in giving to us, merciful; as the Apostle speaks, *That the Gentiles might glorify God for His mercy;* and thence it is said, *Beginning from the last even unto the first.* Or surely that God may shew His inestimable mercy, He first rewards the last and more unworthy, and afterwards the first; for of His great mercy He regarded not order of merit. AUG. Or; The lesser are therefore taken as first, because the lesser are to be made rich. GREG. They get alike a denarius who have wrought since the eleventh hour, (for they sought it with their whole soul,) and who have wrought since the first. They, that is, who were called from the beginning of the world have alike received the reward of eternal happiness, with those who come to the Lord in the end of the world. PSEUDO-CHRYS. And this not with injustice. For he who was born in the first period of the world, lived no longer than the determined time of his life, and what harm was it to him, though the world continued after his leaving it? And they that shall be born towards its close will not live less than the days that are numbered to them. And how does it cut their labour shorter, that the world is speedily ended, when they have accomplished their thread of life before? Moreover it is not of man to be born sooner or later, but of the power of God. Therefore he that is born first cannot claim to himself a higher place, nor ought he to be held in contempt that was born later. *And when they had received it, they murmured against the goodman of the house, saying.* But if this we have said be true, that both first and last have lived their own time, and neither more nor less; and that each man's death is his consummation, what means this that they say, *We have borne the burden and heat of the day?* Because to know that the end of the world is at hand is of great force to make us do righteousness. Wherefore Christ in His love to us said, *The kingdom of heaven shall draw nigh.* Whereas it was a weakening of them to know that the duration of the world was to be yet long. So that though they did not indeed live through the whole of time, they seem in a manner to have borne its weight. Or, by the burden of the day is meant the burdensome precepts of the Law; and

Rom. 16, 9.

Aug. de Spir. et Lit. 24.

Greg. ubi sup.

Mat. 4, 2.

the heat may be that consuming temptation to error which evil spirits contrived for them, stirring them to imitate the Gentiles; from all which things the Gentiles were exempt, believing on Christ, and by compendiousness of grace being saved completely. GREG. Or; To bear the burden and heat of the day, is to be wearied through a life of long duration with the heats of the flesh. But it may be asked, How can they be said to murmur, when they are called to the kingdom of heaven? For none who murmurs shall receive the kingdom, and none who receives that can murmur. CHRYS. But we ought not to pursue through every particular the circumstances of a parable; but enter into its general scope, and seek nothing further. This then is not introduced in order to represent some as moved with envy, but to exhibit the honour that shall be given us as so great as that it might stir the jealousy of others. GREG. Or because the old fathers down to the Lord's coming, notwithstanding their righteous lives, were not brought to the kingdom, this murmur is theirs. But we who have come at the eleventh hour, do not murmur after our labours, forasmuch as having come into this world after the coming of the Mediator, we are brought to the kingdom as soon as ever we depart out of the body. JEROME. Or, all that were called of old envy the Gentiles, and are pained at the grace of the Gospel. HILARY. And this murmur of the labourers corresponds with the frowardness of this nation, which even in the time of Moses were stiff-necked. REMIG. By this one to whom His answer is given, may be understood all the believing Jews, whom He calls friends because of their faith. PSEUDO-CHRYS. Their complaint was not that they were defrauded of their rightful recompense, but that the others had received more than they deserved. For the envious have as much pain at others' success as at their own loss. From which it is clear, that envy flows from vain glory. A man is grieved to be second, because he wishes to be first. He removes this feeling of envy by saying, *Didst thou not agree with Me for a denarius?* JEROME. A denarius bears the figure of the king. You have therefore received the reward which I promised you, that is, My image and likeness; what desirest thou more? And yet it is not that

Greg. ubi sup.

Greg. ubi sup.

thou shouldest have more, but that another should have less, that thou seekest. *Take that is thine, and go thy way.* REMIG. That is, Take thy reward, and enter into glory. *I will give to this last,* that is, to the gentile people, according to their deserts, *as to thee.* ORIGEN. Perhaps it is to Adam He says, *Friend, I do thee no wrong; didst thou not agree with Me for a denarius? Take that thine is, and go thy way.* Salvation is thine, that is, the denarius. *I will give unto this last also as unto thee.* A person might not improbably suppose, that this last was the Apostle Paul, who wrought but one hour, and was made equal with all who had been before him. AUG. Because that life eternal shall be equal to all the saints, a denarius is given to all; but forasmuch as in that life eternal the light of merits shall shine diversely, there are with the Father many mansions; so that under this same denarius bestowed unequally one shall not live longer than another, but in the many mansions one shall shine with more splendour than another. GREG. And because the attainment of this kingdom is of the goodness of His will, it is added, *Is it not lawful for Me to do what I will with Mine own?* For it is a foolish complaint of man to murmur against the goodness of God. For complaint is not when a man gives not what he is not bound to give, but if he gives not what he is bound to give; whence it is added, *Is thine eye evil because I am good?* REMIG. By the eye is understood his purpose. The Jews had an evil eye, that is, an evil purpose, seeing they were grieved at the salvation of the Gentiles. Whereto this parable pointed, He shews by adding, *So the first shall be last, and the last first;* and so the Jews of the head are become the tail, and we of the tail are become the head. PSEUDO-CHRYS. Or; He says the first shall be last, and the last first, not that the last are to be exalted before the first, but that they should be put on an equality, so that the difference of time should make no difference in their station. That He says, *For many are called, but few chosen,* is not to be taken of the elder saints, but of the Gentiles; for of the Gentiles who were called being many, but few were chosen. GREG. There be very many come to the faith, yet but few arrive at the heavenly kingdom; many follow God in words, but shun Him in their

Aug. de Sanc. Virg. 26.

Greg. ubi sup.

Greg. ubi sup.

lives. Whereof spring two things to be thought upon. The first, that none should presume ought concerning himself; for though he be called to the faith, he knows not whether he shall be chosen to the kingdom. Secondly, that none should despair of his neighbour, even though he see him lying in vices; because he knows not the riches of the Divine mercy.

Or otherwise. The morning is our childhood; the third hour may be understood as our youth, the sun as it were mounting to his height is the advance of the heat of age; the sixth hour is manhood, when the sun is steady in his meridian height, representing as it were the maturity of strength; by the ninth is understood old age, in which the sun descends from his vertical height, as our age falls away from the fervour of youth; the eleventh hour is that age which is called decrepit, and doting. CHRYS. That He called not all of them at once, but some in the morning, some at the third hour, and so forth, proceeded from the difference of their minds[1]. He then called them when they would obey; as He also called the thief when he would obey. Whereas they say, *Because no man hath hired us,* we ought not to force a sense out of every particular in a parable. Further, it is the labourers and not the Lord who speak thus; for that He, as far as it pertains to Him, calls all men from their earliest years, is shewn in this, *He went out early in the morning to hire labourers.* GREG. They then who have neglected till extreme old age to live unto God, have stood idle to the eleventh hour, yet even these the Master of the household calls, and oftentimes gives them their reward before other, inasmuch as they depart out of the body into the kingdom before those that seemed to be called in their childhood. ORIGEN. But this, *Why stand ye here all the day idle?* is not said to such as having *begun in the spirit,* have been *made perfect by the flesh,* as inviting them to return again, and to live in the Spirit. This we speak not to dissuade prodigal sons, who have consumed their substance of evangelic doctrine in riotous living, from returning to their father's house; but because they are not like those who sinned in their youth, before they had learnt the things of the faith. CHRYS. When He says, *The first*

[1] γνώμη

Gal. 3, 3.

shall be last, and the last first, He alludes secretly to such as were at the first eminent, and afterwards set at nought virtue; and to others who have been reclaimed from wickedness, and have surpassed many. So that this parable was made to quicken the zeal of those who are converted in extreme old age, that they should not suppose that they shall have less than others.

17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief Priests and unto the Scribes, and they shall condemn Him to death,

19. And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.

CHRYS. The Lord leaving Galilee, did not go up straightway to Jerusalem, but first wrought miracles, refuted the pharisees, and taught the disciples concerning perfection of life, and its reward; now when about to go up to Jerusalem, He again speaks to them of His passion. ORIGEN. Judas was yet among the twelve; for he was perhaps still worthy to hear in private along with the rest the things which his Master should suffer. PSEUDO-CHRYS. For the salvation of men entirely rests upon Christ's death; nor is there any thing for which we are more bound to render thanks to God, than for His death. He imparted the mystery of His death to His disciples for this reason, namely, because the more precious treasure is ever committed to the more worthy vessels. Had the rest heard of the passion of Christ, the men might have been troubled because of the weakness of their faith, and the women because of the tenderness of their nature, which such matters do commonly move to tears. CHRYS. He had indeed told it, and to many, but obscurely, as in that, *Destroy this temple;* and again, *There shall no sign be given it but the sign of Jonas the Prophet.* But now He imparted it clearly to His disciples. PSEUDO-CHRYS.

Chrys. Hom. lxv.

John 2, 19.

Mat. 12, 39.

That word *Behold*, is a word of stress, to bid them lay up in their hearts the memory of this present. He says, *We go up;* as much as to say, Ye see that I go of My free-will to death. When then ye shall see Me hang upon the cross, deem not that I am no more than man; for though to be able to die is human, yet to be willing to die is more than human. ORIGEN. Meditating then of this, we ought to know that often even when there is certain trial to be undergone, we ought to offer ourselves to it. But forasmuch as it was

Mat. 10, 23. said above, *When they persecute you in one city, flee ye to another*, it belongs to the wise in Christ to judge when the season requires that he shun, and when that he go to meet dangers. JEROME. He had often told His disciples of His passion, but because it might have slipped out of their recollection by reason of the many things they had heard in the mean while, now when He is going to Jerusalem, and going to take His disciples with Him, He fortifies them against the trial, that they should not be scandalized when the persecution and shame of the Cross should come. PSEUDO-CHRYS. For when sorrow comes at a time we are looking for it, it is found lighter than it would have been, had it taken us by surprise. CHRYS. He forewarns them also in order that they should learn that He comes to His passion wittingly, and willingly. And at the first He had foretold only His death, but now that they are more disciplined, He brings forth yet more, as, *They shall deliver Him to the Gentiles.* RABAN. For Judas delivered the Lord to the Jews, and they delivered Him to the Gentiles, that is to Pilate, and the Roman power. To this end the Lord refused to be prosperous in this world, but rather chose to suffer affliction, that He might shew us, who have yielded to delights, through how great bitterness we must needs return; whence it fol-

Aug. de Civ. Dei, xviii. 49. lows, *To mock, and to scourge, and to crucify.* AUG. In His Passion we see what we ought to suffer for the truth, and in His resurrection what we ought to hope in eternity; whence it is said, *And shall rise again the third day.* CHRYS. This was added, that when they should see the sufferings, they

Aug. de Trin. iv. 3. should look for the resurrection. AUG. For one death, that namely of the Saviour according to the body, was to us a salvation from two deaths, both of soul and body, and His

one resurrection gained for us two resurrections. This ratio of two to one springs out of the number three; for one and two are three.

ORIGEN. There is no mention that the disciples either said or did any thing upon hearing of these sufferings that should thus come upon Christ; remembering what the Lord had said to Peter, they were afraid they should have had the like or worse addressed to themselves. And yet there be scribes who suppose that they know the divine writings, who condemn Jesus to death, scourge Him with their tongues, and crucify Him herein, that they seek to take away His doctrine; but He, vanishing for a season, again rises to appear to those who received His word that it could be so.

20. Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.

21. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.

23. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.

JEROME. The Lord having concluded by saying, *And shall rise again the third day;* the woman thought that after His resurrection He should forthwith reign, and with womanish eagerness grasps at what is present, forgetful of the future.

PSEUDO-CHRYS. This mother of the sons of Zebedee is Sa- Mark 15,
lome, as her name is given by another Evangelist, herself 40; 16, 1.

truly peaceful, and the mother of sons of peace. From this place we learn the eminent merit of this woman; not only had her sons left their father, but she had left her husband, and had followed Christ; for he could live without her, but she could not be saved without Christ. Except any will say that between the time of the Apostle's calling, and the suffering of Christ, Zebedee was dead, and that thus her sex helpless, her age advanced, she was following Christ's steps; for faith never grows old, and religion feels never weary. Her maternal affection made her bold to ask, whence it is said, *She worshipped Him, and desired a certain thing of Him;* i. e. she did Him reverence, requesting that what she should ask, should be granted her. It follows, *He said unto her, What wouldest thou?* He asks not because He knows not, but that by its very statement, the unreasonableness of her petition might be shewn; *She saith unto Him, Grant that these my two sons may sit.* AUG. What Matthew has here represented as being said by the mother, Mark relates that the two sons of Zebedee spake themselves, when she had presented their wish before the Lord; so that from Mark's brief notice it should rather seem, that they, and not she, had said that which was said. CHRYS. They saw the disciples honoured before others, and had heard that *ye shall sit upon twelve thrones,* whereupon they sought to have the primacy of that seat. And that others were in greater honour with Christ they knew, and they feared that Peter was preferred before them; wherefore (as is mentioned by another Evangelist) because they were now near to Jerusalem, they thought that the kingdom of God was at the door, that is, was something to be perceived by sense. Whence it is clear that they sought nothing spiritual, and had no conception of a kingdom above. ORIGEN. For if in an earthly kingdom they are thought to be in honour who sit with the king, no wonder if a woman with womanish simplicity or want of experience conceived that she might ask such things, and that the brethren themselves being not perfect, and having no more lofty thoughts concerning Christ's kingdom, conceived such things concerning those who shall sit with Jesus. PSEUDO-CHRYS. Or otherwise. We affirm not that this woman's request was a lawful one; but this we affirm, that it was

Aug. de Cons. Ev. ii. 64.

Mark 10, 35.

Mat. 19, 28.

not earthly things, but heavenly things that she asked for her sons. For she felt not as ordinary mothers, whose affection is to the bodies of their children, while they neglect their minds; they desire that they should prosper in this world, not caring what they shall suffer in the next, thereby shewing themselves to be mothers of their bodies only, but not of their souls. And I imagine that these brethren, having heard the Lord prophesying of His passion and resurrection, began to say among themselves, seeing they believed; Behold, the King of heaven is going down to the realms of Tartarus, that He may destroy the king of death. But when the victory shall be completed, what remains but that the glory of the kingdom shall follow? ORIGEN. For when sin is destroyed, which reigned in men's mortal bodies, with the entire dynasty of malignant powers, Christ shall receive exaltation of His kingdom among men; that is, His sitting on the throne of His glory. That God disposes all things both on His right hand and on His left, this is that there shall be then no more evil in His presence. They that are the more excellent among such as draw near to Christ, are they on His right hand; they that are inferior, are they on His left hand. Or by Christ's right hand look if you may understand the invisible creation; by His left hand the visible and bodily. For of those who are brought nigh to Christ, some obtain a place on His right hand, as the intelligent, some on His left hand, as the sentient creation. PSEUDO-CHRYS. He that gave Himself to man, how shall He not give them the fellowship of His kingdom? The supineness of the petitioner is in fault, where the graciousness of the giver is undoubted. But if we ourselves ask our master, perchance we wound the hearts of the rest of our brethren, who though they can no longer be overcome by the flesh, seeing they are now spiritual, may yet be wounded as carnal. Let us therefore put forward our mother, that she may make her petition for us in her own person. For though she be to be blamed therein, yet she will readily obtain forgiveness, her sex pleading for her. For the Lord Himself, who has filled the souls of mothers with affection to their offspring, will more readily listen to their desires. Then the Lord, who knows secrets, makes answer not to the words of the mother's petition, but to

the design of the sons who suggested it. Their wish was commendable, but their request inconsiderate; therefore, though it was not right that it should be granted to them, yet the simplicity of their petition did not deserve a harsh rebuke, forasmuch as it proceeded of love of the Lord. Wherefore it is their ignorance that the Lord finds fault with; *Jesus answered and said unto them, Ye know not what ye ask.* JEROME. And no wonder, if she is convicted of inexperience, seeing it is said of Peter, *Not knowing what he said.* (Luke 9, 33.) PSEUDO-CHRYS. For ofttimes the Lord suffers His disciples either to do or to think somewhat amiss, that from their error He may take occasion to set forth a rule of piety; knowing that their fault harms not when the Master is present, while His doctrine edifies them not for the present only, but for the future. CHRYS. This He says to shew either that they sought nothing spiritual, or that had they known for what they asked, they would not have asked that which was so far beyond their faculties. HILARY. They know not what they ask, because there was no doubt of the future glory of the Apostles; His former discourse had assured them that they should judge the world. PSEUDO-CHRYS. Or, *Ye know not what ye ask:* as much as to say, I have called you to My right hand away from My left, and now you wilfully desire to be on My left. Hence perhaps they did this through the mother. For the devil betook him to his well-known tool the woman, that as he made prey of Adam by his wife, so he should sever these by their mother. But now that the salvation of all had proceeded from a woman, destruction could no longer enter in among the saints by a woman. Or He says, *Ye know not what ye ask*, seeing we ought not only to consider the glory to which we may attain, but how we may escape the ruin of sin. For so in secular war, he who is ever thinking of the plunder, hardly wins the fight; they should have asked, Give us the aid of Thy grace, that we may overcome all evil. RABAN. They knew not what they asked, for they were asking of the Lord a seat in glory, which they had not yet merited. The honourable eminence liked them well, but they had first to practise the laborious path thereto; *Can ye drink of the cup that I shall drink of?* JEROME. By the cup in the

divine Scriptures we understand suffering, as in the Psalm, *I will take the cup of salvation*; and straightway He proceeds to shew what is the cup, *Precious in the sight of the Lord is the death of His saints.* PSEUDO-CHRYS. The Lord knew that they were able to follow His passion, but He puts the question to them that we may all hear, that no man can reign with Christ, unless he is conformed to Christ in His passion; for that which is precious is only to be purchased at a costly price. The Lord's passion we may call not only the persecution of the Gentiles, but all the hardships we go through in struggling against our sins. CHRYS. He says therefore, *Can ye drink it?* as much as to say, You ask Me of honours and crowns, but I speak to you of labour and travail, for this is no time for rewards. He draws their attention by the manner of His question, for He says not, Are ye able to shed your blood? but, *Are ye able to drink of the cup?* then He adds, *which I shall drink of?* REMIG. That by such partaking they may burn with the more zeal towards Him. But they, already sharing the readiness and constancy of martyrdom, promise that they would drink of it; whence it follows, *They say unto Him, We are able.* PSEUDO-CHRYS. Or, they say this not so much out of reliance on their own fortitude, as out of ignorance; for to the inexperienced the trial of suffering and death appears slight. CHRYS. Or they offer this in the eagerness of their desire, expecting that for their thus speaking they should have what they desired. But He foretels great blessings for them, to wit, that they should be made worthy of martyrdom. *He saith unto them, Ye shall indeed drink of My cup.* ORIGEN. Christ does not say, Ye are able to drink of My cup, but looking to their future perfection He said, *Ye shall indeed drink of My cup.* JEROME. It is made a question how the sons of Zebedee, James and John, did drink the cup of martyrdom, seeing Scripture relates that James only was beheaded by Herod, while John ended his life by a peaceful death. But when we read in ecclesiastical history that John himself was thrown into a cauldron of boiling oil with intent to martyr him, and that he was banished to the isle of Patmos, we shall see that he lacked not the will for martyrdom, and that John had drunk the cup of confession,

Ps. 116, 13. 15.

Acts 12, 2.

the which also the Three Children in the fiery furnace did drink of, albeit the persecutor did not shed their blood. HILARY. The Lord therefore commends their faith, in that He says that they are able to suffer martyrdom together with Him; but, *To sit on My right hand and on My left is not Mine to give, but for whom it is prepared of My Father.* Though indeed, as far as we can judge, that honour is so set apart for others, as that the Apostles shall not be strangers to it, who shall sit on the throne of the Twelve Patriarchs to judge Israel; also, as may be collected out of the Gospels themselves, Moses and Elias shall sit with them in the kingdom of heaven, seeing that it was in their company that He appeared on the mount in His apparel of splendour. JEROME. But to me this seems not so. Rather the names of them that shall sit in the kingdom of heaven are not named, lest that, if some few were named, the rest should think themselves shut out; for the kingdom of heaven is not of him that gives it, but of him that receives it. Not that there is respect of persons with God, but whosoever shall shew himself such as to be worthy of the kingdom of heaven, shall receive it, for it is prepared not for condition, but for conduct. Therefore if you shall be found to be such as to be fit for that kingdom of heaven which My Father has made ready for the conquerors, ye shall receive the same. He said not, Yet shall not sit there, that He might not discourage the two brethren; while He said not, Ye shall sit there, that He might not stir the others to envy. CHRYS. Or otherwise. That seat seems to be unapproachable to all, not only men, but Angels also; for so Paul assigns it peculiarly to the
Heb.1,13. Only-Begotten, saying, *To which of the Angels said He at any time, Sit thou on My right hand?* The Lord therefore makes answer, not as though in verity there were any that should sit there, but as condescending to the apprehensions of the petitioners. They asked but this one grant, to be before others near Him; but the Lord answers, Ye shall die for My sake, yet is not that sufficient to make you obtain the first rank. For if there shall come another with martyrdom, and having virtue greater than yours, I will not, because I love you, put him out, and give you precedence. But that they should not suppose that He lacked power, He said not

absolutely, It is not Mine to give, but, *It is not Mine to give to you, but to those for whom it is prepared;* that is, to those who are made illustrious by their deeds. REMIG. Or otherwise; *It is not Mine to give to you,* that is, to proud men such as you are, but to the lowly in heart, *for whom it is prepared of My Father.* AUG. Or otherwise; The Lord makes answer to His disciples in His character of servant; though whatever is prepared by the Father is also prepared by the Son, for He and the Father are one. Aug. de Trin. i. 12.

24. And when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

CHRYS. So long as the judgment of Christ upon this request was in suspense, the other disciples were not indignant; but when they heard Him rebuke them, they were sorrowful; whence it is said, *And when the ten heard it, they had indignation against the two brethren.* JEROME. They do not lay it upon the forwardness of the mother who spoke the request, but upon her sons, who, not knowing their measure, burned with so immoderate desires. CHRYS. For when the Lord rebuked them, then they perceived that this request was from the disciples. For though they were grieved in their hearts when they saw them so especially honoured in the transfiguration, they yet dared not so express themselves, out of respect to their teacher. PSEUDO-CHRYS. But as the

two had asked carnally, so now the ten are grieved carnally. For as to seek to be above all is blame-worthy, so to have another above us is mortifying to our vanity. JEROME. But the meek and lowly Master neither charges the two with ambition, nor rebukes the ten for their spleen and jealousy; but, *Jesus called them unto Him.* CHRYS. By thus calling them to Him, and speaking to them face to face, he soothes them in their discomposure; for the two had been speaking with the Lord apart by themselves. But not now as before does He it by bringing forward a child, but He proves it to them by reasoning from contraries; *Ye know that the princes of the Gentiles exercise dominion over them.* ORIGEN. That is, not content merely to rule over their subjects, they are severe and oppressive. But among you who are Mine these things shall not be so; for as all carnal things are done by compulsion, but spiritual things by free-will, so those rulers who are spiritual ought to rest their power in the love of their subjects, not in their fears. CHRYS. He shews here that it is of the Gentiles to desire pre-eminence; and by this comparison of the Gentiles He calms their troubled souls. PSEUDO-CHRYS. Indeed, to desire a good work is good, for it is within our will, and ours is the reward; but to desire a primacy of honour is vanity. For when we attain this we are judged of God, because we know not whether in our precedence of honour we deserve the reward of righteousness. For not even an Apostle will have praise with God, because he is an Apostle, but if he has well fulfilled the duties of his Apostleship; nor was an Apostle placed in honour as an Apostle, for any previous merit of his; but was judged meet for that ministry, on account of the disposition of his mind. For high place courts him who flies from it, and shuns him who courts it. A better life then, and not a more worthy degree, should be our object. The Lord therefore, willing to check the ambition of the two sons of Zebedee, and the indignation of the others, points out this distinction between the chief men of the world and those of the Church, shewing that the primacy in Christ is neither to be sought by him who has it not, nor envied by him who has it. For men become masters in this world that they may exercise domination over their inferiors, and reduce

them to slavery, and rob them, and employ them even to death for their own profit and glory. But men become governors in the Church, that they may serve those who are under them, and minister to them whatever they have received of Christ, that they may postpone their own convenience, and mind that of others, and not refuse even to die for the sake of those beneath them. To seek therefore a command in the Church is neither righteous, nor profitable. No prudent man will voluntarily subject himself to slavery, nor to stand in such peril wherein he will have to render account for the whole Church; unless it be one perchance who fears not God's judgment, who abuses his ecclesiastical primacy to a secular end, so that he converts it into a secular primacy. JEROME. Lastly, He sets before them His own example, that so should they little weigh His words, His deeds might shame them, whence He adds, *As also the Son of Man cometh not to be ministered unto, but to minister.* ORIGEN. For though the Angels and Martha ministered to Him, yet Mat. 4. 11.
did He not come to be ministered unto, but to minister; John 12, 2.
yea, His ministry extended so far, that He fulfilled even what follows, *And to give His life a ransom for many,* they, that is, who believed on Him; and gave it, i.e. to death. But since He was alone free among the dead, and mightier than the power of death, He has set free from death all who were willing to follow Him. The heads of the Church ought therefore to imitate Christ in being affable, adapting Himself to women, laying His hands on children, and washing His disciples' feet, that they also should do the same to their brethren. But we are such, that we seem to go beyond the pride even of the great ones of this world; as to the command of Christ, either not understanding it, or setting it at nought. Like princes we seek hosts to go before us, we make ourselves awful and difficult of access, especially to the poor, neither approaching them, nor suffering them to approach us. CHRYS. How much soever you humble yourself, you cannot descend so far as did your Lord.

29. And as they departed from Jericho, a great multitude followed Him.

30. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto Him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.

PSEUDO-CHRYS. As the proof of the husbandman's industry lies in the abundance of his crop, so the fulness of the Church is the evidence of an industrious teacher; so it is here said, *And as they departed from Jericho, a great multitude followed Him.* No one was deterred by the toilsomeness of the journey, for spiritual love feels no fatigue; no one was kept away by the thought of sufferings, for they were going into possession of the kingdom of heaven. For he who has in very deed tasted the reality of heavenly good, has nothing to attach him to earth. In good season these blind men come before Christ, that having their eyes opened, they may go up with Him to Jerusalem as witnesses to His power. They heard the sound of the passers by, but saw not their persons, and having nothing free about them but their voice, because they could not follow Him with their feet, they pursued Him with their voice; *When they heard that Jesus passed by, they cried out, saying, Have mercy on us,*
Aug. de Cons. Ev. ii. 65. *O Lord, Thou Son of David.* AUG. Mark relates this miracle, but speaks of only one blind man. This difficulty is thus
Mark 10, 46. explained; of the two blind men whom Matthew has introduced, one was well known in that city, as appears by Mark's mentioning both his name, and that of his father. Bartimæus

the son of Timæus was well known as having sunk from great affluence, and now sitting not only blind, but a beggar. For this reason then it is that Mark chose to mention him alone, because the restoration of his sight procured fame to the miracle, in proportion to the notoriety of the fact of his blindness. Though what Luke relates was done after the same manner, yet his account is to be taken of another Luke 18, 35. though similar miracle. That which he gives was done as they drew near to Jericho; this in the other two as they came out of Jericho. *And the multitude rebuked them that they should hold their peace.* PSEUDO-CHRYS. For they saw how mean their clothes, and considered not how pure their consciences. See the foolish wisdom of men! They think great men are hurt when they receive the homage of the poor. What poor man dare salute a rich man in public? HILARY. Or, They bid them hold their peace, not from reverence for Christ, but because they were grieved to hear from the blind what they denied, namely, that the Lord was the Son of David. ORIGEN. Or; Those that believed rebuked them that they should not dishonour Him by styling Him merely Son of David, but should rather say, Son of God, have mercy on us. PSEUDO-CHRYS. They were rather encouraged than repelled by this rebuke. For so faith is quickened by being prohibited; and hence is secure in dangers, and in security is endangered; whence it follows, But they cried out the more, saying, *Have mercy upon us, Son of David.* They cried out at the first because they were blind, now they rather cried out because they were forbidden to come to the Light. CHRYS. Christ suffered them to be for- Chrys. Hom. lxvi. bidden, that their desire might be the more evidenced. Hence learn that though we be repulsed yet if we come to God with earnestness, of ourselves, we shall obtain that we ask. It follows, *And Jesus stood still, and called them, and said, What will ye that I should do unto you?* JEROME. Jesus stood still, because they being blind could not see their way. About Jericho were many pits, crags, and abrupt precipices; therefore the Lord stands still, that they might come to Him. ORIGEN. Or; Jesus does not pass on, but stands still, that by His standing His goodness may not pass by, but as from an abiding fount mercy may flow forth upon them. JEROME.

He commands that they be called to Him that the multitude may not withhold them; and He asks them what they would, that by their answer, their necessity may be made apparent, and His power be shewn in their healing. PSEUDO-CHRYS. Or; He asks them on account of their faith, that whereas they who were blind confess Christ to be the Son of God, those who had their sight might be put to shame for their esteeming Him only man. They had indeed called Christ *Lord*, and they had spoken true; but by calling Him the *Son of David*, they obliterated this their good confession. For indeed by a misuse of words men are called Lords, but none is truly Lord, but God only. When therefore they say, *O Lord, Thou Son of David*, they thus misapply the term to Christ, as esteeming Him man; had they only called Him Lord, they would have confessed His Godhead. When then He asks them, *What would ye?* they no longer style Him Son of David, but only Lord; *They say unto Him, Lord, that our eyes may be opened.* For the Son of David cannot open the eyes of the blind, but the Son of God can. So long then as they cried, *O Lord, Thou Son of David*, their cure was delayed; as soon as they said, *Lord*, only, healing was shed upon them; *for it follows, And Jesus had compassion upon them, and touched their eyes, and straightway they saw.* He touched them carnally as man, He healed them as God. JEROME. The Creator bestows what nature had not given; or at least mercy accords what weakness had withheld. CHRYS. But as before this bounty they had been persevering, so after the receiving it they were not ungrateful. PSEUDO-CHRYS. On being healed they rendered a high service to Christ; for it follows, *And they followed Him.* For this the Lord requires of thee, according to the Prophet, that
Mic. 6, 8. *thou be careful to walk with the Lord thy God.* JEROME. They then who had sat shut up in Jericho, and knew only to cry with their voice, afterwards follow Jesus, not so much with their feet as in their virtues.

RABAN. But Jericho, which is interpreted 'the moon,' denotes the infirmity of our changefulness. ORIGEN. Figuratively, Jericho is taken to be the world, into which Christ came down. They who are in Jericho, know not how to escape from the wisdom of the world, unless they

see not Jesus only coming out of Jericho, but also His disciples. This when they saw, great multitudes followed Him, despising the world and all worldly things, that under His guidance they may go up to the heavenly Jerusalem. The two blind men we may call Judah and Israel, who before the coming of Christ were blind, not seeing the true word which was in the Law and the Prophets, yet sitting by the wayside of the Law and the Prophets, and understanding Him only as after the flesh, they cried to Him who was made of the seed of David according to the flesh. JEROME. By the two blind men are generally understood the Pharisees and Sadducees. AUG. Otherwise; The two blind men sitting by the wayside, denote certain of both nations already by faith coming in to that temporal dispensation, according to which Christ is the way, and seeking to be enlightened, that is, to know something concerning the eternity of the Word. This they desired to obtain from the Lord as He passed by, for the merit of that faith by which He is believed to be the Son of God, to have been born man, and to have suffered for us; for in this dispensation, Jesus, as it were, passes by, for all action is of this world. Also it behoved that they should cry out so loud as to overpower the din of the multitude that withstood them; that is, so to fortify their minds by perseverance and prayer, and mortifying continually the usage of fleshly lusts, (which as a crowd ever beset one that is endeavouring to come to the sight of eternal truth,) and by the straitest painfulness to get the better of the multitude of carnal men who hinder spiritual aspirations. ID. For bad or lukewarm Christians are an hindrance to good Christians, who seek to perform the commandments of God. Notwithstanding these cry and faint not; for every Christian at his first setting about to live well and to despise the world, has to endure at the first the censures of cold Christians; but if he persevere, they will soon comply, who but now withstood him. ID. Jesus therefore, the same who said, *To him that knocketh it shall be opened*, hearing them, stands still, touches them, and gives them light. Faith in His temporal incarnation prepares us for the understanding of things eternal. By the passing by of Jesus they are admonished that they should

Aug. Quæst. Ev. i. 28.

Aug. Serm. 88, 13.

Aug. Quæst. Ev. ii. 2

be enlightened, and when He stands still they are enlightened; for things temporal pass by, but things eternal stand still. PSEUDO-CHRYS. Some interpret that the two blind men are the Gentiles; one sprung from Cham, the other from Japhet; they sat by the way-side, that is, they walked hard by the truth, but they could not find it out; or they were placed in reason, not having yet received knowledge of the Word. RABAN. But recognising the rumour of Christ, they desired to be made partakers of Him. Many spake against them; first the Jews, as we read in the Acts; then the Gentiles harassed them by persecution; but yet they might not deprive those who were pre-ordained to life of salvation. PSEUDO-CHRYS. Accordingly Jesus touched the eyes of the Gentile mind, giving them the grace of the Holy Spirit, and when enlightened they followed Him with good works. ORIGEN. We also now sitting by the wayside of the Scriptures, and understanding wherein we are blind, if we ask with desire, He will touch the eyes of our souls, and the gloom of ignorance shall depart from our minds, that in the light of knowledge we may follow Him, who gave us power to see to no other end than that we should follow Him.

CHAP. XXI.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me.

3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. And this was done, that it might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6. And the disciples went, and did as Jesus commanded them,

7. And brought the ass, and the colt, and put on them their clothes, and they set Him thereon.

8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

Remig. The Evangelist related above that the Lord departed from Galilee, and began to go up to Jerusalem. Being now occupied with telling what He did by the way, he proceeds in his purpose, saying, *And when they drew nigh to Jerusalem, and were come to Bethphage.* Bethphage was a small village of the priests, situated on the declivity of Mount Olivet, one mile distant from Jerusalem. For the priests who ministered in the temple their apportioned time, when their office of ministration was discharged, withdrew to this village to abide; as also did they who were to take their place. Because it was commanded by their Law that none should travel on the Sabbath more than a mile. Origen. Whence Bethphage is interpreted, The house of the Shoulder; for the shoulder was the priest's portion in the Law. It follows, *Then Jesus sent two of His disciples.* Pseudo-Chrys. He said not to His disciples, Say, Thy Lord, or Your Lord, hath need of them; that they may understand, that He is Lord alone, not of the beasts only, but of all men; for even sinners are by the law of nature His, though by their own will they are the Devil's. Chrys. And think not this a little thing which was now done, for who was it that wrought with the owners of the beasts that they refused not, but yielded them? By this also He instructs His disciples that He could have restrained the Jews, but would not; and further teaches them that they should grant whatever is asked of them; for if they who knew not Christ, now granted this, much more it becomes His disciples to give unto all. For that which is said, *But will straightway let them go,* Pseudo-Chrys. it is to be understood, that after He had entered into Jerusalem, the beast was returned by
Gloss. ap. Anselm. Christ to its owner. Gloss. Or, the owner of the beasts will straightway send them to be engaged for Christ's service. Hereto is added the testimony of the Prophet, that it may be shewn that the Lord fulfilled all things which were written of Him, but that the Scribes and Pharisees, blinded by envy, would not understand the things that they read; *All this was done, that it might be fulfilled which was spoken by*
Zech. 9, 9. *the Prophet;* to wit, Zacharias. Pseudo-Chrys. For the Prophet knowing the malice of the Jews, that they would speak against Christ when He went up to the Temple, gave

them this sign beforehand, whereby they might know their King, *Say ye to the daughter of Sion.* RABAN. In history, Daughter of Sion is the name given to the city of Jerusalem, which stands on mount Sion. But mystically, it is the Church of the faithful pertaining to the Jerusalem which is above. PSEUDO-CHRYS. *Behold,* is a word used in pointing out any thing; look, that is, not with the bodily eye, but with the spiritual understanding, at the works of His power. Also aforetimes He oft said, *Behold,* that He might shew that He of whom He spake before He was born was even then thy King. When then ye shall see Him, say not, *We have no King but Cæsar.* *He cometh to thee,* if thou wilt apprehend Him, that He may save thee; if thou wilt not apprehend Him, He cometh against thee; *Meek,* so that He is not to be feared for His power, but loved for His meekness; wherefore He sitteth not on a golden car, refulgent in costly purple, nor is mounted on a mettled steed, rejoicing in strife and battle, but upon a she-ass, that loves peace and quiet. AUG. In this quotation from the Prophet, there is some variety in the different Gospels. Matthew quotes it as if the Prophet had expressly mentioned the she-ass; but it is not so quoted by John, nor in the Church-copies of the translation in common use. This seems to me to be accounted for by the account, that Matthew wrote his Gospel in the Hebrew language. And it is clear that the translation called the LXX has some things different from what are found in the Hebrew, by those who know that tongue, and who have rendered the same books out of the Hebrew. If the reason of this discrepancy be asked, I consider nothing more likely than that the LXX interpreted with the selfsame spirit with which the original was written, which is confirmed by that wonderful agreement among them of which we are told. By thus varying the expression, while they did not depart from the meaning of that God whose words they were, they convey to us the very same thing as we gather from this agreement, with slight variety, among the Evangelists. This shews us that it is no lie, when one relates any thing with such diversities in detail, as that he does not depart from his intention with whom he ought to agree. To know this is useful in morals in avoiding lies; and for faith itself, that

John 19, 15.

Aug. de Cons. Ev. ii. 66.

John 12, 15.

we should not suppose that the truth is secured in sacred sounds, as though God imparted to us not the matter only, but the words in which the matter is conveyed. Rather the matter is in such sort conveyed in words, that we ought not to want words at all, if it were possible that the matter could be known by us without words, as God and His Angels know it. It follows, *But the disciples went and did as Jesus commanded them, and brought the ass, and the colt.* The other Evangelists say nothing of the ass. And if Matthew had not mentioned the colt, as they do not mention the ass, the reader ought not to have been surprised. How much less then should it move him, when one has so mentioned the ass which the others have omitted, as not to forget the colt which they have mentioned. For there is no discrepancy where both circumstances may have occurred, though one only related one, and another another; how much less then where one mentions both, though another mentions only one? It follows, *And they put on them their clothes, and set Him thereon.* JEROME. But it seems that the Lord could not in so short a distance have sate upon both animals; seeing then that the history has either an impossibility or a meanness, we are sent to higher things, that is, to the figurative sense. REMIG. Notwithstanding, it was possible that the Lord might have sate upon both animals. CHRYS. To me it seems that He was mounted upon the ass, not only because of the mystery, but to give us a lesson of wisdom, teaching us therein that it needs not to be mounted on horses, but that it is sufficient to employ an ass, and be content with that which is necessary. But enquire of the Jews, what King has entered Jerusalem mounted upon an ass? They can name none other, but this one only. JEROME. The multitudes that came out of Jericho, and followed the Saviour, cast down their garments, and strewed the way with branches of trees; and therefore it follows, *But the multitudes spread their garments in the way;* that is, beneath the feet of the ass, that it should not stumble against a stone, nor tread upon a thorn, nor fall into a ditch. *Others cut down branches from the trees, and strewed them in the way;* from the fruit-trees, that is, with which mount Olivet was clothed. And when all that could be done was done, they added also

the tribute of the tongue, as it follows, *And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David.* I shall shortly examine what is the meaning of this word Hosanna. In the hundred and seventeenth Psalm, which is clearly written of the Saviour's coming, we read this among other things; *Save me now, O Lord; O Lord, send now prosperity. Blessed art Thou that art to come in the name of the Lord.* For that which the LXX give, *Ὦ Κύριε σῶσον δὴ, Save now, O Lord,* we read in the Hebrew, 'Anna, adonai osianna,' which Symmachus renders more plainly, *I pray Thee, O Lord, save, I pray Thee.* Let none think that it is a word made up of two words, one Greek and one Hebrew, for it is pure Hebrew. REMIG. And it is confounded of one perfect and one imperfect word. For 'Hosi' signifies 'save;' 'anna' is an interjection used in entreating. JEROME. For it signifies that the coming of Christ is the salvation of the world, whence it follows, *Blessed is He that cometh in the name of the Lord.* Which same thing the Saviour in the Gospel confirms, *I am come in My Father's name.* REMIG. Because, namely, in all His good actions, He sought not His own but His Father's glory. GLOSS. And the meaning is, *Blessed,* that is, Glorious, *is He that cometh,* that is, is incarnate; *in the name of the Lord;* that is, of the Father, by glorifying Him. Again they repeat, *Hosanna,* that is, *Save, I pray Thee,* and define whither they would be saved, *in the highest,* that is in the heavenly, not in the earthly places. JEROME. Or by that which is added, *Hosanna,* that is, Salvation, *in the highest,* it is clearly shewn that the coming of Christ is not the salvation of man only, but of the whole world, joining earthly things to things heavenly. ORIGEN. Or when they say, *Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord,* it is the dispensation of Christ's humanity that they set forth; but His restoration to the holy places when they say, *Hosanna in the highest.* PSEUDO-CHRYS. *Hosanna,* some interpret 'glory,' some 'redemption;' and glory is His due, and redemption belongs to Him who has redeemed all men. HILARY. The words of their song of praise express His power of redemption; in calling Him the Son of David, they acknowledge His hereditary title to the kingdom. PSEUDO-

Ps. 118, 25.

John 5, 43.

Gloss. ap. Anselm.

Chrys. Never before had the Lord employed the services of beasts, nor surrounded Himself with the ornaments of green boughs, till now when He is going up to Jerusalem to suffer. He moved them that beheld to do that which they had before desired to do; so it was opportunity that was now given them, not their purpose that was changed.

Jerome. Mystically; The Lord draws near to Jerusalem departing from Jericho, and taking great multitudes with Him, because great and laden with great wares, that is, the salvation of believers that has been entrusted to Him, He seeks to enter the city of peace, the place of the beholding of God. And He comes to Bethphage, that is, to The house of the jawbones; He bare also the type of confession; and halted on Mount Olivet, where is the light of knowledge, and the repose from toils and pains. By the village over against the Apostles is denoted this world; for that was against the Apostles, and was not willing to receive the light of their teaching. Remig. The Lord therefore sent His disciples from Mount Olivet to the village, when He guided the preachers forth from the primitive Church into the world. He sent two, because there were two orders of Gal. 2, 8. preachers, as the Apostle shews, saying, *He that wrought in Peter to the Apostleship of circumcision, the same was mighty in me towards the Gentiles;* or, because the precepts of charity are two; or, because there are two testaments; or, because there is letter and spirit. Jerome. Or, because there is theory and practice, that is, knowledge and works. By the ass that had been under the yoke, and was broken, the synagogue is understood. By the ass's colt wild and unbroken, the Gentile people; for the Jewish nation is towards God the mother of the Gentiles. Raban. Whence Matthew, who wrote his Gospel to the Jews, is the only one who mentions that the ass was brought to the Lord, to shew that this same Hebrew nation, if it repent, need not despair of salvation. Pseudo-Chrys. Men are likened to animals, from some resemblance they bear in their not recognising the Son of God. And this animal is unclean, and beyond all other brutes incapable of reasoning, a stupid, helpless, ignoble drudge. Such were men before the coming of Christ, unclean with divers passions; unreasoning, that is,

lacking the reason of the word; stupid, in their disregard of God; weak in soul; ignoble, because forgetting their heavenly birth they became slaves of their passions, and of the dæmons; drudges, because they toiled under the load of error laid upon them by the dæmons, or the Pharisees. The ass was tied, that is, bound in the chain of diabolic error, so that it had not liberty to go whither it would; for before we do any sin we have free will to follow, or not, the will of the Devil; but if once by sinning we have bound ourselves to do his works, we are no longer able to escape by our own strength, but, like a vessel that has lost its rudder is tossed at the mercy of the storm, so man, when by sin he has forfeited the aid of Divine grace, no longer acts as he wills, but as the Devil wills. And if God, by the mighty arm of His mercy, do not loose him, he will abide till death in the chain of his sins. Therefore He saith to His disciples, *Loose them*, that is, by your teaching and miracles, for all the Jews and Gentiles were loosed by the Apostles; *and bring them to Me*, that is, convert them to My glory. ORIGEN. Whence also, when He ascended into heaven, He gave command to His disciples that they should loose sinners, for which also He gave them the Holy Spirit. But being loosed, and making progress, and being nourished by the Divinity of the Word, they are held worthy to be sent back to the place whence they were taken, but no more to their former labours, but to preach to them the Son of God, and this is what He signifies when He says, *And straightway He will send them.* HILARY. Or by the ass and the colt is shewn the twofold calling from among the Gentiles. For the Samaritans did serve after a certain fashion of obedience, and they are signified by the ass; but the other Gentiles wild and unbroken are signified by the colt. Therefore two are sent to loose them that are bound by the chains of error; Samaria believed through Philip, and Cornelius as the first-fruits of the Gentiles was brought by Peter to Christ. REMIG. But as it was then said to the Apostles, *If any man say ought to you, say ye, The Lord hath need of them;* so now it is commanded to the preachers, that though any opposition be made to them, they should not slack to preach. JEROME. The Apostles' clothes which are laid upon the beasts may be understood either as the teaching of virtues, or discernment of Scriptures, or

verities of ecclesiastical dogmas, with which, unless the soul be furnished and instructed, it deserves not to have the Lord take His seat there. REMIG. The Lord sitting upon the ass goes towards Jerusalem, because presiding over the Holy Church, or the faithful soul, He both guides it in this life, and after this life leads it to the view of the heavenly country. But the Apostles and other teachers set their garments upon the ass, when they gave to the Gentiles the glory which they had received from Christ. The multitudes spread their garments in the way, when they of the circumcision who believed, despised the glory which they had by the Law. They cut down branches from the trees, because out of the
Isa. 11, 1. Prophets they had heard of the green *Branch* as an emblem
Jer. 23, 5. of Christ. Or, the multitudes who spread their garments in the way, are the martyrs who gave to martyrdom for Christ their bodies, which are the clothing of their minds. Or, they are signified who subdue their bodies by abstinence. They who cut down the branches of the trees, are they who seek out the sayings and examples of the holy fathers for their own or their children's salvation. JEROME. When He says, *The multitudes that went before and that followed,* He shews that both people, those who before the Gospel, and those who after the Gospel, believed on the Lord, praise Jesus with the harmonious voice of confession. PSEUDO-CHRYS. Those prophesying spoke of Christ who was to come; these speak in praise of the coming of Christ already fulfilled.

10. And when He was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14. And the blind and the lame came to Him in the temple; and He healed them.

15. And when the Chief Priests and Scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16. And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

JEROME. When Jesus entered with the multitudes, the whole city of Jerusalem was moved, wondering at the crowds, and not knowing the power. PSEUDO-CHRYS. With good reason were they moved at sight of a thing so to be wondered at. Man was praised as God, but it was the God that was praised in the man. But, I suppose, that neither they who praised knew what they praised, but the Spirit that suddenly inspired them poured forth the words of truth. ORIGEN. Moreover, when Jesus entered the true Jerusalem, they cried out, wondering at His heavenly virtues, and said, *Who is this King of glory?* JEROME. While others were in doubt or enquiring, the worthless multitude confessed Him; *But the* Ps. 24, 8.
people said, This is Jesus the Prophet from Nazareth in Galilee. They begin with the lesser that they may come to the greater. They hail Him as that Prophet whom Moses Deut.
had said should come like to himself, which is rightly written 15, 8.
in Greek with the testimony of the article, *From Nazareth* ὁ προφή-
of Galilee, for there He had been brought up, that the της.
flower of the field might be nourished with the flower of all excellencies. RABAN. But it is to be noted, that this entry of His into Jerusalem was five days before the Passover. For John relates, that six days before the Passover He came to John 12, 1.
Bethany, and on the morrow sitting on the ass entered Jerusalem. In this observe the correspondence between the Old and New Testaments, not only in things but in seasons. For on the tenth day of the first month, the lamb that was to be Exod.
sacrificed for the passover was to be taken into the house, 12, 3.
because on the same day of the same month, that is, five days before the passover, the Lord was to enter the city in which He was to suffer. PSEUDO-CHRYS. *And Jesus entered into the temple of God.* This was the part of a good Son to

haste to His Father's house, and do Him honour; so you then becoming an imitator of Christ as soon as you enter into any city, first run to the Church. Further, it was the part of a good physician, that having entered to heal the sick city, He should first apply Himself to the source of the sickness; for as every thing good cometh out of the temple, so also doth every evil. For when the priesthood is sound, the whole Church flourishes, but if it is corrupt, faith is impaired; and as when you see a tree whose leaves are pale-coloured you know that it is diseased at its root, so when you see an undisciplined people conclude without hesitation that their priesthood is unsound. JEROME. *And he cast out all them that sold and bought.* It should be known that in obedience to the Law, in the Temple of the Lord venerated throughout the whole world, and resorted to by Jews out of every quarter, innumerable victims were sacrificed, especially on festival days, bulls, rams, goats; the poor offering young pigeons and turtle-doves, that they might not omit all sacrifice. But it would happen that those who came from a distance would have no victim. The Priests therefore contrived a plan for making a gain out of the people, selling to such as had no victim the animals which they had need of for sacrifice, and themselves receiving them back again as soon as sold. But this fraudulent practice was often defeated by the poverty of the visitors, who lacking means had neither victims, nor whence to purchase them. They therefore appointed bankers who might lend to them under a bond. But because the Law forbade usury, and money lent without interest was profitless, besides sometimes a loss of the principal, they bethought themselves of another scheme; instead of bankers they appointed 'collybistæ[a],' a word for which the Latin has no equivalent. Sweetmeats and other trifling presents they called 'collyba,' such, for example, as parched pulse, raisins, and apples of divers sorts. As then they could not take

[a] "St. Jerome here gives a different sense of the word, from what is commonly received among ancient writers. Hesychius, as far as I know, is the only one who agrees with him, and he interprets *collyba* "sweetmeats." At the same time Hesychius himself makes its proper sense to be "a kind of coin, with an ox stamped on the brass." Pollux and Suidas and others agree with this interpretation, so far as to make the word stand for a small coin. Hence Collybists were those who gave change in small coin. Origen too, to whom St. Jerome is indebted for a great part of his exposition, understands by Collybists those who change good coin for bad, to the injury of those who employ them." *Vallars.* in loc.

usury, they accepted the value in kind, taking things that are bought with money, as if this was not what Ezekiel preached of, saying, *Ye shall not receive usury nor increase.* Ezek. 18, 17.
This kind of traffic, or cheating rather, the Lord seeing in His Father's house, and moved thereat with spiritual zeal, cast out of the Temple this great multitude of men. ORIGEN. For in that they ought neither to sell nor to buy, but to give their time to prayer, being assembled in a house of prayer, whence it follows, *And He saith unto them, It is written,* Isa. 56. 7.
My house shall be called a house of prayer. AUG. Let no one therefore do ought in the oratory, but that for which it was made and whence it got its name. It follows, *But ye have made it a den of thieves.* JEROME. For he is indeed a thief, and turns the temple of God into a den of thieves, who makes a gain of his religion. Among all the miracles wrought by our Lord, this seems to me the most wonderful, that one man, and He at that time mean to such a degree that He was afterwards crucified, and while the Scribes and Pharisees were exasperated against Him seeing their gains thus cut off, was able by the blows of one scourge to cast out so great a multitude. Surely a flame and starry ray darted from His eyes, and the majesty of the Godhead was radiant in His countenance. AUG. It is manifest that the Lord did this thing not once but twice; the first time is told by John, this second occasion by the other three. CHRYS. Which aggravates the fault of the Jews, who after He had done the same thing twice, yet persisted in their hardness.

Aug. Regula ad Serv. Dei, 3.

Aug. de Cons. Ev. ii. 68.

Chrys. Hom. lxvii.

ORIGEN. Mystically; The Temple of God is the Church of Christ, wherein are many, who live not, as they ought, spiritually, but after the flesh; and that house of prayer which is built of living stones they make by their actions to be a den of thieves. But if we must express more closely the three kinds of men cast out of the Temple, we may say thus. Whosoever among a Christian people spend their time in nothing else but buying and selling, continuing but little in prayers or in other right actions, these are the buyers and sellers in the Temple of God. Deacons who do not lay out well the funds of their Churches, but grow rich out of the poor man's portion, these are the money-changers whose tables Christ overturns. But that the deacons preside over the tables

Acts 6, 2. of Church money, we learn from the Acts of the Apostles. Bishops who commit Churches to those they ought not, are they that sell the doves, that is, the grace of the Holy Spirit, whose seats Christ overturns. JEROME. But, according to the plain sense, the doves were not in seats, but in cages; unless indeed the sellers of the doves were sitting in seats; but that were absurd, for the seat denotes the dignity of the teacher, which is brought down to nothing when it is mixed with covetousness. Mark also, that through the avarice of the Priests, the altars of God are called tables of money-changers. What we have spoken of Churches let each man understand

·6,16. of himself, for the Apostle says, *Ye are the temple of God.* Let there not be therefore in the abode of your breast the spirit of bargaining, nor the desire of gifts, lest Jesus, entering in anger and sternness, should purify His temple not without scourging, that from a den of thieves He should make it a house of prayers. ORIGEN. Or, in His second coming He shall cast forth and overturn those whom He shall find unworthy in God's temple. PSEUDO-CHRYS. For this reason also He overturns the tables of the money-changers, to signify that in the temple of God ought to be no coin save spiritual, such as bears the image of God, not an earthly image. He overturns the seats of those that sold doves, saying by that deed, What make in My temple so many doves for sale, since that one Dove descended of free gift upon the temple of My Body? What the multitude had proclaimed by their shouts, the Lord shews in deeds; whence it follows, *And the blind and the lame came to Him in the temple, and He healed them.* ORIGEN. For in the temple of God, that is in the Church, all have not eyesight, nor do all walk uprightly, but only they who understand that there is need of Christ and of none other to heal them; they coming to the Word of God are healed. REMIG. That they are healed in the Temple signifies, that men cannot be healed but in the Church, to which is given the power of binding and loosing. JEROME. For had He not overthrown the tables of the money-changers and the seats of them that sold doves, the blind and the lame would not have deserved that their wonted sight and power of motion should be restored to them in the temple. CHRYS. But not even thus were the Chief Priests convinced, but at His

miracles and the shouts of the children they had indignation. JEROME. For, not daring to lay hands on Him, the Priests defame His works, and the testimony of the children who cried, *Hosanna to the Son of David, blessed is He that cometh in the name of the Lord,* as though this might be said to none but to the Son of God only. Let then Bishops and all holy men take heed how they suffer these things to be said to them, if this is charged as a fault in Him who is truly Lord to whom this was said, because the faith of the believers was not yet confirmed. PSEUDO-CHRYS. For as a pillar a little out of the perpendicular, if more weight be laid upon it, is driven to lean still more to one side; so also the heart of man when once turned aside, is only stirred the more with jealousy by seeing or hearing deeds of some righteous man. In this way the Priests were stirred up against Christ, and said, *Hearest Thou what these say?* JEROME. But the answer of Christ was cautious. He spake not what the Scribes would fain have heard, The children do well that they bear witness to Me; nor on the other hand, They do what is wrong, they are but children, you ought to be indulgent to their tender years. But He brings a quotation from the eighth Psalm, Ps. 8, 2. that though the Lord were silent, the testimony of Scripture might defend the words of the children, as it follows, *But Jesus said unto them, Yea, have ye never read, &c.* PSEUDO-CHRYS. As though He had said, Be it so, it is My fault that these cry thus. But is it My fault that so many thousand years before the Prophet foretold that so it should be? But babes and sucklings cannot know or praise any one. Therefore they are called babes, not in age, but in guilelessness of heart; sucklings, because they cried out being moved by their joy at the wonderful things they beheld, as by the sweetness of milk. Miraculous works are called milk, because the beholding of miracles is no toil, but rather excites wonder, and gently invites to the faith. Bread is the doctrine of perfect righteousness, which none can receive but they who have their senses exercised about spiritual things. CHRYS. This was at once a type of the Gentiles, and no small comfort to the Apostles; for that they might not be perplexed, contriving how having no education for the purpose they should preach the Gospel, these children going before them did away

that fear; for He who made these to sing His praises, shall give speech to those. This miracle also shews that Christ was the Framer of nature; seeing the children spoke things full of meaning, and agreeing with the Prophets, whereas the men uttered things meaningless, and full of frenzy.

17. And He left them, and went out of the city into Bethany; and He lodged there.

18. Now in the morning as He returned into the city, He hungered.

19. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20. And when the disciples saw it, they marvelled saying, How soon is the fig tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

Pseudo-Chrys. A bad man is better overcome by giving way to him than by replying to him; for wickedness is not instructed but stimulated by reproof. The Lord accordingly sought by withdrawing Himself to check those whom His words could not check; whence it is said, *And He left them, and went out of the city into Bethany.* Jerome. Hence it is to be understood that the Lord was in so great poverty, and so far from having courted any one, that He had found in all that city neither entertainer, nor abode, but He made His home in a little village, in the house of Lazarus and his sisters; for their village was Bethany; and it follows, *and He lodged there.* Pseudo-Chrys. Seeking surely to lodge in the body where His spirit also reposed; for so it is with

all holy men, they love to be not where sumptuous banquets are, but where holiness flourishes. JEROME. When the shades of night were dispersed, and He was returning to the city, the Lord was an hungred, thus shewing the reality of His human body. GLOSS. For in permitting His flesh to suffer that which properly pertains to flesh, He foreshews His passion. Mark the earnest zeal of the active labourer, Who is said to have gone early into the city to preach, and to gain some to His Father. JEROME. The Lord about to suffer among the nations, and to take upon Him the offence of the Cross, sought to strengthen the minds of His disciples by a previous miracle; whence it follows, *And seeing a fig-tree by the wayside, He came to it, and found nothing thereon but leaves only.* CHRYS. He came not because He was an hungred, but for His disciples' sake; for because He ever did good and inflicted suffering on none, it behoved that He should set forth an example of His power of punishment; and this He would not exert upon man, but upon a plant. HILARY. Herein also we find proof of the Lord's goodness; where He was minded to shew forth an instance of the salvation procured by His means, He exerted the power of His might on the persons of men; by healing their present sicknesses, encouraging them to hope for the future, and to look for the healing of their soul. But now when He would exhibit a type of His judgments on the rebellious, He represents the future by the destruction of a tree; *Let no fruit grow on thee henceforward for ever.* JEROME. *For ever,* (in sempiternum,) or, *To the end of the world,* (in sæculum,) for the Greek word *αἰὼν* signifies both. CHRYS. This was only a supposition of the disciples that it was cursed because it had not fruit; for another Evangelist says that it was not yet the season. Why then was it cursed? For the disciples' sake, that they might learn that He had power to wither up those who crucified Him. And He worked this miracle in that which of all plants is the most juicy, that the greatness of the miracle might be more apparent. And when aught of this kind is done to brutes or vegetables, ask not whether the fig were with justice withered up, seeing it was not the season for its fruit; for to enquire thus were extreme madness, for in such creatures

Gloss. ap. Anselm.

there can be neither fault nor punishment; but consider the Gloss. ord. miracle, and admire the Worker of it. Gloss. The Creator does no wrong to the owner, but His creature at His will is converted to the profit of others. Chrys. And that you may learn that this was done for their sakes, to the end, namely, that they should be stirred up to confidence, hear what is said further. *Jesus answered and said unto them, Verily I say unto you, If ye shall have faith.* Jerome. The Gentile dogs bark against us, affirming that the Apostles had not faith, because they were not able to remove mountains. To whom we answer, that many wonders were done by the Lord which are not written; and therefore we believe the Apostles to have done some not written; and that they were therefore not written, that the unbelieving might not have in them larger room for cavilling. For let us ask them, do they believe the miracles which are written, or do they not? And when they look incredulous, we can then establish that they who believe not the lesser would not have believed the greater. Chrys. This that the Lord speaks of He ascribes to prayer and faith; whence He continues, *And all things, whatsoever ye shall ask in prayer believing, ye shall receive.* Origen. For Christ's disciples pray for nothing that they ought not, and as confiding in their Master they pray only for things great and heavenly. Raban. But whenever we are not heard when we pray, it is either because we ask something adverse to the means of our salvation; or because the perverseness of those for whom we ask hinders its being granted to them; or because the performance of our request is put off to a future time, that our desires may wax stronger, and so may have more perfect capacity for the joys they seek after. Aug. de Cons. Ev. ii. 68. Aug. It must be considered that Mark relates the wonder of the disciples at the withering of the tree, and the answer of the Lord concerning faith, to have been not on the day following the cursing of the tree, but on the third day after; and that on the second day Mark relates the casting of the merchants out of the Temple, which he had omitted on the first day. On the second day then he says that He went forth out of the city in the evening, and that as they passed by in the morning, the disciples then saw that the fig-tree was withered. But Matthew speaks as though all this had been

done on the day following. This must be so taken as that when Matthew, having related that the fig-tree was dried up, adds immediately, omitting all the events of the second day, *And when the disciples saw it, they marvelled*, he yet meant that it was on another day that they marvelled. For the tree must be supposed to have withered at the time it was cursed, not at the time they saw it. For they did not see it withering, but when it was withered, and by that they understood that it had withered immediately upon the Lord's words.

ORIGEN. Mystically; the Lord leaving the Chief Priests and Scribes withdrew without the earthly Jerusalem, which therefore fell. He came to Bethany to 'The house of obedience,' that is, to the Church, where when He had taken rest after the first erecting of the Church, He returned to the city which He had left a little while before, and returning, He was an hungred. PSEUDO-CHRYS. For had His hunger been as man for carnal food, He would not have hungred in the morning; he truly hungers in the morning who hungers after the salvation of others. JEROME. The tree which He saw by the wayside we understand as the synagogue, which was nigh to the way inasmuch as it had the Law, but yet believed not on the way, that is, on Christ. HILARY. And that is compared to a fig-tree, because the Apostles being the first believers out of Israel, like green figs shall in the glory, and the time, of their resurrection, be before the rest. PSEUDO-CHRYS. Also the fig in respect of the multitude of seeds under one skin is as it were an assembly of the faith. But He finds nothing on it but leaves only, that is, pharisaical traditions, an outward show of the Law without the fruits of truth. ORIGEN. And because this plant was figuratively a living creature, having a soul, He speaks to it as though it heard. *Let no fruit grow on thee henceforward for ever.* Therefore is the Jewish synagogue barren, and shall continue so until the end of the world, when the multitude of the Gentiles shall come in; and the fig-tree withered while Christ was yet sojourning in this life; and the disciples seeing by their spiritual discernment the mystery of the withered faith, wondered; and having faith, and not doubting, they bare it, and so it withers when their

lifegiving virtue passes to the Gentiles; and by each one who is brought to the faith, that mountain Satan is lifted up and cast into the sea, that is, into the abyss. PSEUDO-CHRYS. Or; *Into the sea*, that is, into the world where the waters are salt, i. e. the people are wicked. RABAN. And he avenges his exclusion from the elect by more cruel treatment of the reprobate. AUG. Or, this is to be said by each servant of God in his own case respecting the mountain of pride, to cast it from him. Or, because by Jews the Gospel was preached, the Lord Himself, who is called the mount, is by the Jews cast among the Gentiles as into a sea. ORIGEN. For every man who is obedient to the word of God is Bethany, and Christ abides in him; but the wicked and the sinners He leaves. And when He has been with the righteous, He goes to other righteous after them, and accompanied by them; for it is not said that He left Bethany and went into the city. The Lord ever is an hungred among the righteous, desiring to eat among them the fruit of the Holy Spirit, which are love, joy, peace. But this fig-tree which had leaves only without fruit, grew by the wayside. PSEUDO-CHRYS. That is, nigh to the world: for if a man lives nigh to the world, he cannot preserve in himself the fruit of righteousness. ORIGEN. But if the Lord come seeking fruit with temptations, and one be found having nought of righteousness but only a profession of faith, which is leaves without fruit, he is soon withered, losing even his seeming faith; and every disciple makes this fig-tree to wither, by making it be seen that he is void of Christ, as Peter said to Simon, *Thy heart is not right in the sight of God.* For it is better that a deceitful fig-tree which is thought to be alive, yet brings forth no fruit, should be withered up at the word of Christ's disciples, than that by an imposture it should steal away innocent hearts. Also there is in every unbeliever a mountain great in proportion to his unbelief, which is removed by the words of Christ's disciples.

Aug. Quæst. Ev. i. 29.

Acts 8, 21.

23. And when He was come into the temple, the Chief Priests and the elders of the people came unto Him as He was teaching, and said, By what authority

doest Thou these things? and who gave Thee this authority?

24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27. And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things.

PSEUDO-CHRYS. The Priests were tormented with jealousy, because they had seen Christ entering the Temple in great glory. And not being able to master the fire of jealousy which burnt in their breasts, they break forth in speech. CHRYS. Forasmuch as they could not detract from His miracles, they bring matter of blame from His forbidding to sell in the Temple. As though they had said, Hast Thou assumed the seat of authority? Hast Thou been anointed Priest, that Thou exertest this power? PSEUDO-CHRYS. By that they add, *Or who gave Thee this authority?* they shew that there be many persons who give power to men, whether corporal or spiritual; as though they had said, Thou art not come of a priestly family; the Senate has not conferred on Thee this power, neither has Cæsar granted it. But had they believed that all power is from God, they would never have asked, *Who gave Thee this authority?* For every man judges of others by himself. The fornicator thinks that none are chaste; the chaste does not readily suspect any of fornication; he who is not a Priest of God, thinks no man's Priesthood to be of God. JEROME. Or in these words they urge the same cavil as above, when they said, *He casteth out*

Mat. 12, 24. *demons through Beelzebub the Prince of the demons.* For when they say, *By what authority doest Thou these things?* they doubt concerning the power of God, and would have it understood that the things He does are of the Devil. But when they add, *Who gave Thee this authority?* they most clearly deny the Son of God, whom they suppose to work miracles, not by His own, but by others' strength. The Lord could have confuted the calumny of His tempters by a simple answer, but He put a question to them of such skilful contrivance, that they must be condemned either by their silence or their knowledge; *Jesus answered and said unto them, I also will ask you one question.* PSEUDO-CHRYS. Not that they should answer it, and thereupon hear of Christ the answer to their question, but that being puzzled they should ask Him no farther; according to that precept He had given Mat. 7, 6. above, *Give not that which is holy to the dogs.* For even if He had told them, it would have profited nothing, because the darkened will cannot perceive the things that are of the light. For him that enquires we ought to instruct, but him that tempts, to overthrow by a stroke of reasoning, but not to publish to him the power of the mystery. The Lord thus sets before them in His question a dilemma; and that they might not escape Him, says, *Which if ye tell Me, I in like wise will tell you by what authority I do these things.* His question is this; *The baptism of John, whence was it? from* Aug. in Joan. Tr. v. 4. *heaven, or of men?* AUG. John received his authority to baptize from Him, whom he afterwards baptized; and that baptism which was committed to him is here called the baptism of John. He alone received such a gift; no righteous man before or after him was entrusted with a baptism to be called from himself. For John came to baptize in the water of repentance, to prepare the way for the Lord, not to give inward cleansing, which mere man cannot do. JEROME. What the Priests revolved in their malice is shewn when he adds, *But they reasoned with themselves.* For had they replied that it was from heaven, the question was inevitable, Why then were ye not baptized by John? But should they reply that it was an invention of human device, and had in it nothing divine, they feared a tumult among the people. For all the assembled multitudes had received John's baptism,

and held him accordingly for a Prophet. This godless party therefore make answer, and by a seeming humility of speech confessing that they know not, turned to hide their insidious designs. *And they answered Jesus, and said, We know not.* In saying that they knew not, they lied; and it might have followed upon their answering thus, that the Lord also should say, I know not; but truth cannot lie, and therefore it follows, *And He said unto them, Neither tell I you by what authority I do these things.* This shews that they knew, but would not answer, and that He also knew, but would not answer, because they would not speak what they knew. ORIGEN. But some one will say in opposition to this, that it was absurd to ask by what authority Jesus did these things. For that it could not be that He would answer that He did these by the Devil's authority; and He would not tell them as it truly was, that He did them by His own power. If it should be said, that the rulers put this question to Him in order to deter Him from His proceedings; as when we say to one who is dealing with what is ours in a way which we do not like, we say to him, Who bade thee do this? meaning to deter him from what he is so doing;—if it is to be taken so, what means Christ's answer, Do you tell Me this, and I will tell you by what authority I do these things. Perhaps therefore, the place should be understood as follows. There are in the general two opposite powers, one on the side of God, the other on the side of the Devil; but of particular powers there are many; for it was not one and the same power that wrought in all the Prophets to enable them to do miracles, but one in these, another in those; and, it may be, for lesser things a lesser power, for greater things a greater power. The Chief Priests had seen Jesus working many miracles, whereupon they desired to know the special degree and properties of that power which wrought in Him. For others who have wrought miracles wrought them at first in one power, and afterwards when more advanced in another and greater power; but the Saviour wrought all in one power, that which He received of the Father. But because they were not worthy to hear such mysteries, therefore He gives them no answer, but on the contrary put a question to them. RABAN. There are two reasons why the knowledge of truth

should be kept back from those who ask; either when he who asks is unfit to receive, or from his hatred or contempt of the truth is unworthy to have that which he asks opened to him.

28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29. He answered and said, I will not: but afterward he repented and went.

30. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31. Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Jerome. Thus much prefaced, the Lord brings forward a parable, to convict them of their irreligion, and shew them that the kingdom of God should be transferred to the Gentiles. Pseudo-Chrys. Those who are to be judged in this cause, He applies to as judges, that condemning themselves they might be shewn to be unworthy to be acquitted by any other. It is high confidence of the justness of a cause, that will entrust it to the decision of an adversary. But He veils the allusion to them in a parable, that they might not perceive that they were passing sentence upon themselves; *A certain man had two sons.* Who is he but God, who created all men, who being by nature Lord of all, yet would rather be loved as a father, than feared as a Lord. The elder son was the Gentile people, the younger the Jews, since from the time of Noah there had been Gentiles. *And he came to the*

first, and said, Son, go work to-day in my vineyard. To-day, i.e. during this age. He spoke with him, not face to face as man, but to his heart as God, instilling understanding through the senses. To work in the vineyard is to do righteousness; for to cultivate the whole thereof, I know not that any one man is sufficient. JEROME. He speaks to the Gentile people first, through their knowledge of the law of nature; *Go and work in my vineyard;* i. e. Tobit
What you would not have done to you, that do not you to 4, 16.
others. He answers haughtily, *I will not.* PSEUDO-CHRYS. For the Gentiles from the beginning leaving God and His righteousness, and going over to idols and sins, seem to make answer in their thoughts, We will not do the righteousness of God. JEROME. But when, at the coming of the Saviour, the Gentile people, having done penitence, laboured in God's vineyard, and atoned by their labour for the obstinacy of their refusal, this is what is said, *But afterward he repented, and went.* The second son is the Jewish people who made answer to Moses, *All that the Lord hath said unto us we* Exod.
will do. PSEUDO-CHRYS. But afterwards turning their backs, 24, 3.
they lied unto God, according to that in the Psalms, *The* Ps. 18, 44.
sons of the strangers have lied unto Me. This is what is said, *But he went not.* The Lord accordingly asks *which of them twain did the will of his father? They say unto Him, The first.* See how they have first sentence upon themselves, saying, that the elder son, that is, the Gentile people, did the will of his father. For it is better not to promise righteousness before God, and to do it, than to promise, and to fail. ORIGEN. Whence we may gather, that in this parable the Lord spoke to such as promise little or nothing, but in their works shine forth; and against those who promise great things but do none of these things that they have promised. JEROME. It should be known that in the correct copies it is read not *The last,* but *The first,* that they might be condemned by their own sentence. But should we prefer to read, as some have it, *The last,* the explanation is obvious, to say that the Jews understood the truth, but dissembled, and would not say what they thought; just as though they knew that the baptism of John was from heaven, they would not say so. PSEUDO-CHRYS. The Lord abundantly confirms their

decision, whence it follows, *Jesus said unto them, Verily I say unto you, that the Publicans and harlots shall go before you in the kingdom of God;* as much as to say, Not only the Gentiles are before you, but even the publicans and the harlots. RABAN. Yet the kingdom of God may be understood of the Gentiles, or of the present Church, in which the Gentiles go before the Jews, because they were more ready to believe. ORIGEN. Notwithstanding, the Jews are not shut out that
Rom. 11, 25. they should never enter into the kingdom of God; but, *when the fulness of the Gentiles shall have entered in, then all Israel shall be saved.* PSEUDO-CHRYS. I suppose that *the publicans* here are to represent all sinful men, and *the harlots* all sinful women; because avarice is found the most prevailing vice among men, and fornication among women. For a woman's life is passed in idleness and seclusion, which are great temptations to that sin, while a man, constantly occupied in various active duties, falls readily into the snare of covetousness, and not so commonly into fornication, as the anxieties of manly cares preclude thoughts of pleasure, which engage rather the young and idle. Then follows the reason of what He had said, *For John came unto you in the way of righteousness, and ye believed him not.* RABAN. John came preaching the way of righteousness, because he pointed to Christ, who is the fulfilling of the Law. PSEUDO-CHRYS. Or, because his venerable conversation smote the hearts of sinners, as it follows, *But the Publicans and harlots believed on him.* Mark how the good life of the preacher gives its force to his preaching, so as to subdue unsubdued hearts. *And ye, when ye had seen it, repented not afterward, that ye might believe him;* as much as to say, They have done that which is more by believing on him, ye have not even repented, which is less. But in this exposition which we have set forth according to the mind of many interpreters, there seems to me something inconsistent. For if by the two sons are to be understood the Jews and Gentiles, as soon as the Priests had answered that it was the first son that did his father's will, then Christ should have concluded His parable with these words, Verily I say unto you, that the Gentiles shall go into the kingdom of God before you. But He says, *The Publicans and harlots,* a class rather of Jews

than of Gentiles. Unless this is to be taken as was said above; So much rather the Gentile people please God than you, that even the Publicans and harlots are more acceptable to Him than you. JEROME. Whence others think that the parable does not relate to Gentiles and Jews, but simply to the righteous and to sinners. These by their evil deeds had rejected God's service, but after received from John the baptism of repentance; while the Pharisees who made a show of righteousness, and boasted that they did the law of God, despising John's baptism, did not follow his precepts. PSEUDO-CHRYS. This He brings in because the Priests had asked not in order to learn, but to tempt Him. But of the common folk many had believed; and for that reason He brings forward the parable of the two sons, shewing them therein that the common sort, who from the first professed secular lives, were better than the Priests who from the first professed the service of God, inasmuch as the people at length turned repentant to God, but the Priests impenitent, never left off to sin against God. And the elder son represents the people; because the people is not for the sake of the Priests, but the Priests are for the sake of the people.

33. Hear another parable: There was a certain housholder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again he sent other servants more than the first: and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they

said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Chrys. Hom. lxviii. CHRYS. The design of this further parable is to shew that their guilt was heinous, and unworthy to be forgiven. ORIGEN. The householder is God, who in some parables is represented as a man. As it were a father condescending to the infant lisp of his little child, in order to instruct him. PSEUDO-CHRYS. He is called man, by title, not by nature; in a kind of likeness, not in verity. For the Son knowing that by occasion of His human name He Himself should be blasphemed as though He were mere man, spoke therefore of the Invisible God the Father as man; He who by nature is Lord of Angels and men, but by goodness their Father. JEROME. He hath *planted* a vine of which Isaiah speaks,
Isa. 5, 7. *The vine of the Lord of Hosts is the house of Israel.* And *hedged it round about;* i.e. either the wall of the city, or the guardianship of Angels. PSEUDO-CHRYS. Or, by the hedge understand the protection of the holy fathers, who were se

as a wall round the people of Israel. ORIGEN. Or, the hedge which God set round His people was His own Providence; and the winepress was the place of offerings. JEROME. *A winepress*, that is to say, An altar; or those winepresses after which the three Psalms, the 8th, the 80th, and the 83d are entitled[a], that is to say, the martyrs. HILARY. Or, He set forth the Prophets as it were winepresses, into which an abundant measure of the Holy Spirit, as of new wine, might flow in a teeming stream. PSEUDO-CHRYS. Or, the winepress is the word of God, which tortures man when it contradicts his fleshly nature. JEROME. *And built a tower therein*, that is, the Temple, of which it is said by Micah, *And thou, O cloudy* Mic. 4, 8.
tower of the daughter of Sion. HILARY. Or, The tower is the eminence of the Law, which ascended from earth to heaven, and from which, as from a watch-tower, the coming of Christ might be spied. *And let it out to husbandmen.* PSEUDO-CHRYS. When, that is, Priests and Levites were constituted by the Law, and undertook the direction of the people. And as an husbandman, though he offer to his Lord of his own stock, does not please him so much as by giving him the fruit of his own vineyard; so the Priest does not so much please God by his own righteousness, as by teaching the people of God holiness; for his own righteousness is but one, but that of the people manifold. *And went into a far country.* JEROME. Not a change of place, for God, by whom all things are filled, cannot be absent from any place; but He seems to be absent from the vineyard, that He may leave the vine-dressers a freedom of acting. CHRYS. Or, it applies to His long-suffering, in that He did not always bring down immediate punishment on their sins. ORIGEN. Or, because God who had been with them in the cloud by day, Exod. 13,
and in the pillar of fire by night, never after shewed Himself 21.
to them in like manner. In Isaiah the people of the Jews is Is.
called the vineyard, and the threats of the householder are against the vineyard; but in the Gospel not the vineyard but

[a] גתית Ps. 8, 81, 84. Hebr. from גת the wine press, and so the Vulgate Torcularia, as St. Jerome reads. Others consider it a musical instrument used at the vintage. St. Augustine takes it for an oil press, Enarr. in Ps. 80. init., in Ps. 83. init. of vines or olives. With St. Jerome he interprets it of martyrdoms in Ps. 8. n. 3, just before he interprets it of Christian Churches, as does Athanasius in loc.

the husbandmen are blamed. For perchance in the Gospel the vineyard is the kingdom of God, that is, the doctrine which is contained in holy Scripture; and a man's blameless life is the fruit of the vineyard. And the letter of Scripture is the hedge set round the vineyard, that the fruits which are hid in it should not be seen by those who are without. The depth of the oracles of God is the winepress of the vineyard, into which such as have profited in the oracles of God pour out their studies like fruit. The tower built therein is the word concerning God Himself, and concerning Christ's dispensations. This vineyard He committed to husbandmen, that is, to the people that was before us, both priests and laity, and went into a far country, by His departure giving opportunity to the husbandmen. The time of the vintage drawing near may be taken of individuals, and of nations. The first season of life is in infancy, when the vineyard has nought to shew, but that it has in it the vital power. As soon as it comes to be able to speak, then is the time of putting forth buds. And as the child's soul progresses, so also does the vineyard, that is, the word of God; and after such progress the vineyard brings forth the ripe fruit of love, joy, peace, and the like. Moreover to the nation who received the Law by Moses, the time of fruit draweth near. RABAN. *The season of fruit*, He says, not of rent-paying, because this stiff-necked nation brings forth no fruit. CHRYS. He calls the Prophets servants, who as the Lord's Priests offer the fruits of the people, and the proofs of their obedience in their works. But they shewed their wickedness not only in refusing the fruits, but in having indignation against those that come to them, as it follows, *And the husbandmen took his servants, and beat one, and killed another, and stoned another.* JEROME. Beat them, as Jeremiah, killed them, as Isaiah, stoned them, as Naboth and Zacharias, whom they slew between the temple and the altar. PSEUDO-CHRYS. At each step of their wickedness the mercy of God was increased, and at each step of the Divine mercy the wickedness of the Jews increased; thus there was a strife between human wickedness and Divine goodness. HILARY. These *more than the first* who were sent, denote that time, when, after the preaching of single Prophets, a great number was sent

non occ. ap. Chrys.

forth together. RABAN. Or, the first servants who were sent were the Lawgiver Moses himself, and Aaron the first Priest of God; whom, having beaten them with the scourge of their tongue, they sent away empty; by the other servants understand the company of the Prophets. HILARY. By the Son sent at last, is denoted the advent of our Lord. CHRYS. Wherefore then did He not send Him immediately? That from what they had done to the others they might accuse themselves, and putting away their madness they might reverence His Son when He came. PSEUDO-CHRYS. He sent Him not as the bearer of a sentence of punishment against the guilty, but of an offer of repentance; He sent Him to put them to shame, not to punish them. JEROME. But when He says, *They will reverence my Son,* He does not speak as in ignorance. For what is there that this householder (by whom in this place God is intended) knows not? But God is thus spoken of as being uncertain, in order that free-will may be reserved for man. CHRYS. Or He speaks as declaring what ought to be; they ought to reverence Him; thus shewing that their sin was great, and void of all excuse. ORIGEN. Or we may suppose this fulfilled in the case of those Jews who, knowing Christ, believed in Him. But what follows, *But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on the inheritance,* was fulfilled in those who saw Christ, and knew Him to be the Son of God, yet crucified Him. JEROME. Let us enquire of Arrius and Eunomius. See here the Father is said not to know somewhat. Whatever answer they make for the Father, let them understand the same of the Son, when He says that He knows not the day of the consumma- Mat. 22, 36.
tion of all things. PSEUDO-CHRYS. But some say, that it was after His incarnation, that Christ was called a Son in right of His baptism like the other saints, whom the Lord refutes by this place, saying, *I will send my Son.* Therefore when he thus meditated sending His Son after the Prophets, He must have been already His Son. Further, if He had been His Son in the same way as all the saints to whom the word of God was sent, He ought to have called the Prophets also His sons, as He calls Christ, or to call Christ

His servant, as He calls the Prophets. RABAN. By what they say, *This is the Son,* He manifestly proves that the rulers of the Jews crucified the Son of God, not through ignorance, but through jealousy. For they understood that
Ps. 2, 8. it was He to whom the Father speaks by the Prophet, *Ask of Me, and I shall give thee the heathen for thine inheritance.* The inheritance given to the Son is the holy Church; an inheritance not left Him by His Father when dying, but wonderfully purchased by His own death. PSEUDO-CHRYS. After His entry into the Temple, and having cast out those who sold the animals for the sacrifices, then they took counsel to kill Him, *Come, let us kill him.* For they reasoned among themselves, It will happen that the people hereby shall disuse the practice of sacrificing, which pertains to our gain, and shall be content to offer the sacrifice of righteousness, which pertains to the glory of God; and so the nation shall no more be our possession, but shall become God's. But if we shall kill Him, then there being none to seek the fruit of righteousness from the people, the practice of offering sacrifice shall continue, and so this people shall become our possession; as it follows, *And the inheritance shall be ours.* These are the usual thoughts of all worldly Priests, who take no thought how the people shall live without sin, but look to how much is offered in the Church, and esteem that the profit of their ministry. RABAN. Or, The Jews endeavoured by putting Him to death to seize upon the inheritance, when they strove to overthrow the faith which is through Him, and to substitute their own righteousness which is by the Law, and therewith to imbue the Gentiles. It follows, *And they caught him, and cast him out of the vineyard, and slew him.* HILARY. Christ was cast out of Jerusalem, as out of the vineyard, to His sentence of punishment. ORIGEN. Or, what He says, *And cast him out of the vineyard,* seems to me to be this; As far as they were concerned they judged Him a stranger both to the vineyard, and the husbandmen. *When therefore the Lord of the vineyard cometh, what will he do unto those husbandmen?* JEROME. The Lord asks them not as though He did not know what they would answer, but that they might be condemned by their own answer. PSEUDO-CHRYS. That their answer is true, comes

not of any righteous judgment in them, but from the case itself; truth constrained them. ORIGEN. Like Caiaphas so did they, not from themselves, prophesy against themselves, that the oracles of God were to be taken from them, and given to the Gentiles, who could bring forth fruit in due season. GLOSS. Or, the Lord whom they killed, came immediately rising from the dead, and brought to an evil end those wicked husbandmen, and gave up His vineyard to other husbandmen, that is, to the Apostles. AUG. Mark does not give this as their answer, but relates that the Lord after His question put to them, made this answer to Himself. But it may be easily explained, that their words are subjoined in such a way as to shew that they spoke them, without putting in, 'And they answered.' Or this answer is attributed to the Lord, because, what they said being true, might well be said to have been spoken by Him who is truth. CHRYS. Or there is no contradiction, because both are right; they first made answer in these words, and then the Lord repeated them. AUG. This troubles us more, how it is that Luke not only does not relate this to have been their answer, but attributes to them a contrary answer. His words are, *And when they heard it they said, God forbid.* The only way that remains for understanding this is, therefore, that of the listening multitudes some answered as Matthew relates, and some as Luke. And let it perplex no one that Matthew says that the Chief Priests and elders of the people came to the Lord, and that he connects the whole of this discourse in one down to this parable of the vineyard, without interposing any other speaker. For it may be supposed that He spoke all these things with the Chief Priests, but that Matthew for brevity's sake omitted what Luke mentions, namely, that this parable was spoken not to those only who asked Him concerning His authority, but to the populace, among whom were some who said, He shall destroy them, and give the vineyard to others. And at the same time this saying is rightly thought to have been the Lord's, either for its truth, or for the unity of His members with their head. And there were also those who said, *God forbid,* those namely, *who perceived that He spoke this parable against them.* PSEUDO-CHRYS. Otherwise: Luke has given

John 11, 49.

Gloss. ord.

Aug. de Cons. Ev. ii. 70.

Aug. ubi sup.

Luke 20, 16.

the answer of their lips, Matthew that of their hearts. For some made answer openly contradicting Him, and saying, *God forbid*, but their consciences took it up with *He shall miserably destroy these wicked men.* For so when a man is detected in any wickedness, he excuses himself in words, but his conscience within pleads guilty. CHRYS. Or otherwise: the Lord proposed this parable to them with this intent, that not understanding it they should give sentence against themselves; as was done by Nathan to David. Again, when they perceived the meaning of the things that had been said against them, they said, *God forbid.*

RABAN. Morally; a vineyard has been let out to each of us to dress, when the mystery of baptism was given us, to be cultivated by action. Servants one, two, and three are sent us when Law, Psalm, and Prophecy are read, after whose instructions we are to work well. He that is sent is beaten and cast out when the word is contemned, or, which is worse, is blasphemed. He kills (as far as in him lies) the heir, who tramples under foot the Son, and does despite to the Spirit of grace. The wicked husbandman is destroyed, and the vineyard is given to another, when the gift of grace which the proud has contemned is given to the lowly.

PSEUDO-CHRYS. When they seemed discontent, He brings forward Scripture testimony; as much as to say, If ye understood not My parable, at least acknowledge this Scripture. JEROME. The same things are treated under various figures; whom above He called labourers and husbandmen, He now calls builders. CHRYS. Christ is the stone, the builders are
John 9, 16. the Jewish teachers who rejected Christ, saying, *This man is not of God.* RABAN. But despite of their displeasure, the same stone furnished the head stone of the corner, for out of both nations He has joined by faith in Him as many as He would. HILARY. He is become the head of the corner, because He is the union of both sides between the Law and the Gentiles. CHRYS. And that they might know that nothing that had been done was against God's will, He adds, *It is the Lord's doing.* ORIGEN. That is, the stone is the gift of God to the whole building, and is wonderful in our eyes, who can discern it with the eyes of the mind. PSEUDO-CHRYS. As much as to say, How do ye not understand in

what building that stone is to be set, not in yours, seeing it is rejected, but in another; but if the building is to be other, your building will be rejected. ORIGEN. By the kingdom of God, He means the mysteries of the kingdom of God, that is, the divine Scriptures, which the Lord committed, first to that former people who had the oracles of God, but secondly to the Gentiles who brought forth fruit. For the word of God is given to none but to him who brings fruit thereof, and the kingdom of God is given to none in whom sin reigns. Whence came it then that it was given to them from whom it was afterwards taken away? Remember that whatever is given is given of free gift. To whom then He let out the vineyard, He let it out not as to elect already and believing; but to whom He gave it, He gave it with a sentence of election. PSEUDO-CHRYS. Christ is called A Stone, not only because of His strength, but because He mightily crushes His enemies; whence it follows, *And whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it shall grind him to powder.* JEROME. Whoso sinneth, yet believeth on Him, falls indeed upon a stone and is broken, yet is not altogether crushed, but is preserved to salvation through endurance. But on whomsoever it shall fall, that is, whomsoever this stone shall itself assault, and whosoever shall utterly deny Christ, it shall so crush him, that not a bone of him shall be left in which a drop of water could be taken up. PSEUDO-CHRYS. It is one thing to be broken, and another to be ground to powder. Of what is broken there remains something; but what is ground to powder is as it were converted into dust. And what falls upon a stone is not broken by any power of the stone, but because it fell heavily, either by reason of its weight, or of its fall from a great height. So a Christian in sinning, perishes, but not to the utmost that Christ can destroy; but only so far as he destroys himself, either by the greatness of his sin, or by his exalted rank. But the unbelievers perish to the utmost that Christ can destroy them. CHRYS. Or, He here points out their twofold destruction; first in their stumbling and being offended at Him, signified in that, *Whosoever shall fall upon this stone;* the other in the captivity that should come upon them, signified by that, *But upon whomsoever it*

Aug. Quæst. Ev. i. 30. *shall fall.* Aug. Or, Those that fall upon Him, are those that despise and afflict Him. These do not perish utterly, but are broken so that they walk not upright. But upon these He shall fall when He shall come from above in judgment with a punishment of destruction, and thence He says, *Shall grind them to powder,* because *the wicked are like the dust which the wind scattereth abroad on the face of the earth.* (Ps. 1, 4.)

45. And when the Chief Priests and Pharisees had heard His parables, they perceived that He spake of them.

46. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

Jerome. Hard as were the hearts of the Jews in unbelief, they yet perceived that the Lord's sentence was directed against themselves. Pseudo-Chrys. (Pseudo-Chrys. in fin. Hom. xxxix.) Here is the difference between good and bad men. The good man when taken in a sin has sorrow because he has sinned; the bad man is grieved not because he has sinned, but because he is found out in his sin; and he not only does not repent, but is indignant with him that reproved him. Thus they being taken in their sins were stirred up to still greater wickedness; *And they sought to lay hands on Him, but feared the multitude, because they took Him for a Prophet.* Origen. One thing they know which is true concerning Him; they esteemed Him a Prophet, though not understanding His greatness in respect of His being the Son of God. But the rulers feared the multitude who thought thus of Him, and were ready to fight for Him; for they could not attain to the understanding which the multitude had, seeing they thought nothing worthy concerning Him. Further, know that there are two different kinds of desires to lay hands on Jesus. The desire of the rulers and Pharisees was one kind; another that of the Bride, *I held Him, and would not let Him go;* (Song of Sol. 3, 4.) intending to try Him still further, as she saith, *I will get me up into the palm tree, I will lay hold of its height.* (ch. 7, 8.) All who think not rightly concerning His divinity, seek to lay hands

on Jesus in order to put Him to death. Other words indeed excepting the word of Christ it is possible to seize and to hold, but the word of truth none can seize, that is, understand; none can hold it, that is, convict; nor separate it from the conviction of those that believe; nor do it to death, that is, destroy it. PSEUDO-CHRYS. Every wicked man also, as far as his will is concerned, lays hands on God, and puts Him to death. For whoso tramples upon God's commandments, or murmurs against God, or raises a sullen look to heaven, would not he, if he had the power, lay hands on God, and kill Him, that he might sin without restraint? RABAN. This, that they are afraid to lay hands on Jesus because of the multitudes, is daily acted in the Church, when any who is a brother only in name, is ashamed or afraid to assail the unity of faith and peace which he does not love, because of the good men with whom he lives.

COMMENTARY

ON THE

GOSPEL ACCORDING TO ST. MATTHEW.

VOL. I. PART III.

CHAP. XXII.

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

CHRYS. Forasmuch as He had said, *And it shall be given to a nation bringing forth the fruits thereof,* He now proceeds to shew what nation that is. GLOSS. *Answered,* that is, meeting their evil thoughts of putting Him to death. AUG. This parable is related only by Matthew. Luke gives one like it, but it is not the same, as the order shews. GREG. Here, by the wedding-feast is denoted the present Church; there, by the supper, the last and eternal feast. For into this enter some who shall perish; into that whosoever has once entered in shall never be put forth. But if any should maintain that these are the same lessons, we may perhaps explain that that part concerning the guest who had come in without a wedding garment, which Luke has not mentioned, Matthew has related. That the one calls it supper, the other dinner, makes no difference; for with the ancients the dinner was at the ninth hour, and was therefore often called supper. ORIGEN. The kingdom of heaven, in respect of Him who reigns there, is like a king; in respect of Him who shares the kingdom, it is like a king's son; in respect of those things which are in the kingdom, it is like servants and guests, and among them the king's armies. It is specified, *A man that is a king,* that what is spoken may be as by a man to men, and that a man may regulate men unwilling to be regulated by God. But the kingdom of heaven will then cease to be like a man, when zeal and contention and all other passions and sins having ceased, we

Chrys. Hom. lxix.
Gloss. interlin.
Aug. de Cons. Ev. ii. 71.
Greg. Hom. in Ev. xxxviii. 2.

shall cease to walk after men, and shall see Him as He is. For now we see Him not as He is, but as He has been made for us in our dispensation.

Greg. ubi sup. GREG. God the Father made a marriage feast for God the Son, when He joined Him to human nature in the womb of the Virgin. But far be it from us to conclude, that because marriage takes place between two separate persons, that therefore the person of our Redeemer was made up of two separate persons. We say indeed that He exists of two natures, and in two natures, but we hold it unlawful to believe that He was compounded of two persons. It is safer therefore to say, that the marriage feast was made by the King the Father for the King the Son when He joined to Him the Holy Church in the mystery of His incarnation. The womb of the Virgin Mother was the bridechamber of this Bridegroom. PSEUDO-CHRYS. Otherwise; When the resurrection of the saints shall be, then the life, which is Christ, shall revive man, swallowing up his mortality in its own immortality. For now we receive the Holy Spirit as a pledge of the future union, but then we shall have Christ Himself more fully in us. ORIGEN. Or, by the marriage of Bridegroom with Bride, that is, of Christ with the soul, understand the Assumption of the Word, the produce whereof is good works. HILARY. Rightly has the Father already made this wedding, because this eternal union and espousal of the new body is already perfect in Christ. PSEUDO-CHRYS. When the servants were sent to call them, they must have been invited before. Men have been invited from the time of Abraham, to whom was promised Christ's incarnation. JEROME. *He sent his servant,* without doubt Moses, by whom He gave the Law, to those who had been invited. But if you read *servants* as most copies have, it must be referred to the Prophets, by whom they were invited, but neglected to come. By the servants who were sent the second time, we may better understand the Prophets than the Apostles; that is to say, if servant is read in the first place; but if 'servants,' then by the second servants are to be understood the Apostles; PSEUDO-CHRYS. whom He

Mat. 10,5. sent when He said unto them, *Go not into the way of the Gentiles, but rather go to the lost sheep of the house of Israel.* ORIGEN. Or; The servants who were first sent to

call them that were bidden to the wedding, are to be taken as the Prophets converting the people by their prophecy to the festival of the restoration of the Church to Christ. They who would not come at the first message are they who refused to hear the words of the Prophets. The others who were sent a second time were another assembly of Prophets. HILARY. Or; The servants who were first sent to call them that were bidden, are the Apostles; they who, being before bidden, are now invited to come in, are the people of Israel, who had before been bidden through the Law to the glories of eternity. To the Apostles therefore it belonged to remind those whom the Prophets had invited. Those sent with the second injunction are the Apostolic men their successors.

GREG. But because these who were first invited would not come to the feast, the second summons says, *Behold, I have prepared my dinner.* JEROME. The dinner that is prepared, the oxen and the fatlings that are killed, is either a description of regal magnificence by the way of metaphor, that by carnal things spiritual may be understood; or the greatness of the doctrines, and the manifold teaching of God in His law, may be understood. PSEUDO-CHRYS. When therefore the Lord bade the Apostles, *Go ye and preach, saying, The kingdom of heaven is at hand,* it was the same message as is here given, *I have prepared my dinner;* i.e. I have set out the table of Scripture out of the Law and the Prophets. GREG. By the *oxen* are signified the Fathers of the Old Testament; who by sufferance of the Law gored their enemies with the horn of bodily strength. By fatlings are meant fatted animals, for from 'alere,' comes 'altilia,' as it were, 'alitilia' or 'alita.' By the *fatlings* are intended the Fathers of the New Testament; who while they receive sweet grace of inward fattening, are raised by the wing of contemplation from earthly desires to things above. He says therefore, *My oxen and my fatlings are killed;* as much as to say, Look to the deaths of the Fathers who have been before you, and desire some amendment of your lives. PSEUDO-CHRYS. Otherwise; He says *oxen and fatlings,* not as though the oxen were not fatted, but because all the oxen were not fat. Therefore the fatlings denote the Prophets who were filled with the Holy Spirit; the oxen

Greg. ubi sup.

Greg. ubi sup.

those who were both Priests and Prophets, as Jeremiah and Ezekiel; for as the oxen are the leaders of the herd, so also the Priests are leaders of the people. HILARY. Or otherwise; the oxen are the glorious army of Martyrs, offered, like choice victims, for the confession of God; the fatlings are spiritual men, as birds fed for flight upon heavenly food, that they may fill others with the abundance of the food they have eaten. GREG. It is to be observed, that in the first invitation nothing was said of the oxen or fatlings, but in the second it is announced that they are already killed, because Almighty God when we will not hear His words gives examples, that what we suppose impossible may become easy to us to surmount, when we hear that others have passed through it before us. ORIGEN. Or; The dinner which is prepared is the oracle of God; and so the more mighty of the oracles of God are the oxen; the sweet and pleasant are the fatlings. For if any one bring forward feeble words without power, and not having strong force of reason, these are the lean things; the fatlings are when to the establishment of each proposition many examples are brought forward backed by reasonable proofs. For example, supposing one holding discourse of chastity, it might well be represented by the turtle-dove; but should he bring forward the same holy discourse full of reasonable proof out of Scripture, so as to delight and strengthen the mind of his hearer, then he brings the dove fatted. PSEUDO-CHRYS. That He says, *And all things are now ready*, means, that all that is required to salvation is already filled up in the Scriptures; there the ignorant may find instruction; the self-willed may read of terrors; he who is in difficulty may there find promises to rouse him to activity. GLOSS. Or, *All things are now ready*, i.e. The entrance into the kingdom, which had been hitherto closed, is now ready through faith in My incarnation. PSEUDO-CHRYS. Or He says, *All things are now ready* which belong to the mystery of the Lord's Passion, and our redemption. He says, *Come to the marriage*, not with your feet, but with faith, and good conduct. *But they made light of it;* why they did so He shews when He adds, *And they went their way, one to his farm, another to his merchandize.* CHRYS. These occupations seem to be

Greg. ubi sup.

Gloss. interlin.

Pseudo-Chrys. non occ. sed vid. Gloss. ord.

entirely reasonable; but we learn hence, that however necessary the things that take up our time, we ought to prefer spiritual things to every thing beside. But it seems to me that they only pretended these engagements as a cloak for their disregard of the invitation. HILARY. For men are taken up with worldly ambition as with a farm; and many through covetousness are engrossed with trafficking. PSEUDO-CHRYS. Or otherwise; When we work with the labour of our hands, for example, cultivating our field or our vineyard, or any manufacture of wood or iron, we seem to be occupied with our *farm;* any other mode of getting money unattended with manual labour is here called *merchandize.* O most miserable world! and miserable ye that follow it! The pursuits of this world have ever shut men out of life. GREG. Whosoever then intent upon earthly business, or devoted to the actions of this world, feigns to be meditating upon the mystery of the Lord's Passion, and to be living accordingly, is he that refuses to come to the King's wedding on pretext of going to his farm or his merchandize. Nay often, which is worse, some who are called not only reject the grace, but become persecutors, *And the remnant took his servants, and entreated them despitefully, and slew them.* PSEUDO-CHRYS. Or, by the business of a farm, He denotes the Jewish populace, whom the delights of this world separated from Christ; by the excuse of merchandize, the Priests and other ministers of the Temple, who, coming to the service of the Law and the Temple through greediness of gain, have been shut out of the faith by covetousness. Of these He said not, 'They were filled with envy,' but *They made light of it.* For they who through hate and spite crucified Christ, are they who were filled with envy; but they who being entangled in business did not believe on Him, are not said to have been filled with envy, but to have made light of it. The Lord is silent respecting His own death, because He had spoken of it in the foregoing parable, but He shews forth the death of His disciples, whom after His ascension the Jews put to death, stoning Stephen and executing James the son of Alphæus, for which things Jerusalem was destroyed by the Romans. And it is to be observed, that anger is attributed to God figuratively and not properly; He is then said to be angry when

He punishes. JEROME. When He was doing works of mercy, and bidding to His marriage-feast, He was called a man; now when He comes to vengeance, the man is dropped, and He is called only a King. ORIGEN. Let those who sin against the God of the Law, and the Prophets, and the whole creation, declare whether He who is here called man, and is said to be angry, is indeed the Father Himself. If they allow this, they will be forced to own that many things are said of Him applicable to the passible nature of man; not for that He has passions, but because He is represented to us after the manner of passible human nature. In this way we take God's anger, repentance, and the other things of the like sort in the Prophets. JEROME. By *His armies* we understand the Romans under Vespasian and Titus, who having slaughtered the inhabitants of Judæa, laid in ashes the faithless city. PSEUDO-CHRYS. The Roman army is called God's army; because *The earth is the Lord's, and the fulness thereof;* nor would the Romans have come to Jerusalem, had not the Lord stirred them thither. GREG. Or, The armies of our King are the legions of His Angels. He is said therefore to have sent His armies, and to have destroyed those murderers, because all judgment is executed upon men by the Angels. He destroys those murderers, when He cuts off persecutors; and burns up their city, because not only their souls, but the body of flesh they had tenanted, is tormented in the everlasting fire of hell. ORIGEN. Or, the city of those wicked men is in each doctrine the assembly of those who meet in the wisdom of the rulers of this world; which the King sets fire to and destroys, as consisting of evil buildings.

homini regi. Ps. 24, 1. Greg. ubi sup.

Greg. ubi sup. GREG. But when He sees that His invitation is spurned at, He will not have His Son's marriage-feast empty; the word of God will find where it may stay itself. ORIGEN. *He saith to His servants*, that is, to the Apostles; or to the Angels, who were set over the calling of the Gentiles, *The wedding is ready.* REMIG. That is, the whole sacrament of the human dispensation is completed and closed. *But they which were*

Rom. 10, 3. *bidden,* that is, the Jews, *were not worthy,* because, *ignorant of the righteousness of God, and going about to establish their own righteousness, they have not submitted themselves to the*

righteousness of God. The Jewish nation then being rejected, the Gentile people were taken in to the marriage-feast; whence it follows, *Go ye out into the crossings of the streets, and as many as ye shall find, bid to the wedding.* JEROME. For the Gentile nation was not in the streets, but in the crossings of the streets. REMIG. These are the errors of the Gentiles. PSEUDO-CHRYS. Or; The streets are all the professions of this world, as philosophy, soldiery, and the like. And therefore He says, *Go out into the crossings of the streets,* that they may call to the faith men of every condition. Moreover, as chastity is the way that leads to God, so fornication is the way that leads to the Devil; and so it is in the other virtues and vices. Thus He bids them invite to the faith men of every profession or condition. HILARY. By the street also is to be understood the time of this world, and they are therefore bid to go to the crossings of the streets, because the past is remitted to all. GREG. Or otherwise; Greg. ubi sup.
In Holy Scripture, way is taken to mean actions; so that the crossings of the ways we understand as failure in action, for they usually come to God readily, who have had little prosperity in worldly actions. ORIGEN. Or otherwise; I suppose this first bidding to the wedding to have been a bidding of some of the more noble minds. For God would have those before all come to the feast of the divine oracles who are of the more ready wit to understand them; and forasmuch as they who are such are loth to come to that kind of summons, other servants are sent to move them to come, and to promise that they shall find the dinner prepared. For as in the things of the body, one is the bride, others the inviters to the feast, and they that are bidden are others again; so God knows the various ranks of souls, and their powers, and the reasons why these are taken into the condition of the Bride, others in the rank of the servants that call, and others among the number of those that are bidden as guests. But they who had been thus especially invited contemned the first inviters as poor in understanding, and went their way, following their own devices, as more delighting in them than in those things which the King by his servants promised. Yet are these more venial than they who ill-treat and put to death the servants sent unto them;

those, that is, who daringly assail with weapons of contentious words the servants sent, who are unequal to solve their subtle difficulties, and those are illtreated or put to death by them. The servants going forth are either Christ's Apostles going from Judæa and Jerusalem, or the Holy Angels from the inner worlds, and going to the various ways of various manners, gathered together whomsoever they found, not caring whether before their calling they had been good or bad. By the good here we may understand simply the more humble and upright of those who come to the worship of God, to whom agreed what the Apostle says, *When the Gentiles which have not the Law do by nature the things contained in the Law, they are a law unto themselves.* (Rom. 2, 14.) JEROME. For there is an infinite difference among the Gentiles themselves; some are more prone to vice, others are endowed with more incorrupt and virtuous manners. (Greg. ubi sup.) GREG. Or; He means that in this present Church there cannot be bad without good, nor good without bad. He is not good who refuses to endure the bad. ORIGEN. The marriage-feast of Christ and the Church is filled, when they who were found by the Apostles, being restored to God, sat down to the feast. But since it behoved that both bad and good should be called, not that the bad should continue bad, but that they should put off the garments unmeet for the wedding, and should put on the marriage garments, to wit, bowels of mercy and kindness, for this cause the King goes out, that He may see them set down before the supper is set before them, that they may be detained who have the wedding garment in which He is delighted, and that He may condemn the opposite.

PSEUDO-CHRYS. *The King came in to see the guests;* not as though there was any place where He is not; but where He will look to give judgment, there He is said to be present; where He will not, there He seems to be absent. The day of His coming to behold is the day of judgment, when He will visit Christians seated at the board of the Scriptures. ORIGEN. But when He was come in, He found there one who had not put off his old behaviour; *He saw there a man which had not on a wedding garment.* He speaks of one only, because all, who after faith continue to serve that wickedness which they had before the faith, are but of one

kind. GREG. What ought we to understand by the wedding garment, but charity? For this the Lord had upon Him, when He came to espouse the Church to Himself. He then enters in to the wedding feast, but without the wedding garment, who has faith in the Church, but not charity. AUG. Or, he goes to the feast without a garment, who goes seeking his own, and not the Bridegroom's honour. HILARY. Or; The wedding garment is the grace of the Holy Spirit, and the purity of that heavenly temper, which taken up on the confession of a good enquiry is to be preserved pure and unspotted for the company of the kingdom of heaven. JEROME. Or; The marriage garment is the commandments of the Lord, and the works which are done under the Law and the Gospel, and form the clothing of the new man. Whoso among the Christian body shall be found in the day of judgment not to have these, is straightway condemned. *He saith unto him, Friend, how camest thou in hither, not having a wedding garment?* He calls him *friend*, because he was invited to the wedding as being a friend by faith; but He charges him with want of manners in polluting by his filthy dress the elegance of the wedding entertainment.

Greg. ubi sup.

Aug. cont. Faust. xxii. 19.

ORIGEN. And forasmuch as he who is in sin, and puts not on the Lord Jesus Christ, has no excuse, it follows, *But he was speechless.* JEROME. For in that day there will be no room for blustering manner[1], nor power of denial, when all the Angels and the world itself are witnesses against the sinner. ORIGEN. He who has thus insulted the marriage feast is not only cast out therefrom, but besides by the King's officers, who are set over his prisons, is chained up from that power of walking which he employed not to walk to any good thing, and that power of reaching forth his hand, wherewith he had fulfilled no work for any good; and is sentenced to a place whence all light is banished, which is called *outer darkness.* GREG. The hands and feet are then bound by a severe sentence of judgment, which before refused to be bound from wicked actions by amendment of life. Or punishment binds them, whom sin had before bound from good works. AUG. The bonds of wicked and depraved desires are the chains which bind him who deserves to be cast out into outer darkness. GREG. By inward darkness we express blindness,

[1] al. pœnitentiæ.

Greg. ubi sup.

Aug. de Trin. xi. 6.

Greg. ubi sup.

of heart; *outer darkness* signifies the everlasting night of damnation. PSEUDO-CHRYS. Or, it points to the difference of punishment inflicted on sinners. Outer darkness being the deepest, inward darkness the lesser, as it were the outskirts of the place. JEROME. By a metaphor taken from the body, *there shall be weeping and gnashing of teeth,* is shewn the greatness of the torments. The binding of the hands and feet also, and the weeping of eyes, and the gnashing of teeth, understand as proving the truth of the resurrection of the body. GREG. There shall gnash those teeth which here delighted in gluttony; there shall weep those eyes which here roamed in illicit desire; every member shall there have its peculiar punishment, which here was a slave to its peculiar vice. JEROME. And because in the marriage and supper the chief thing is the end and not the beginning, therefore He adds, *For many are called, but few chosen.* HILARY. For to invite all without exception is a courtesy of public benevolence; but out of the invited or called, the election will be of worth, by distinction of merit. GREG. For some never begin a good course, and some never continue in that good course which they have begun. Let each one's care about himself be in proportion to his ignorance of what is yet to come. PSEUDO-CHRYS. Or otherwise; Whenever God will try His Church, He enters into it that He may see the guests; and if He finds any one not having on the wedding garment, He enquires of him, How then were you made a Christian, if you neglect these works? Such a one Christ gives over to His ministers, that is, to seducing leaders, who bind his hands, that is, his works, and his feet, that is, the motions of his mind, and cast him into darkness, that is, into the errors of the Gentiles or the Jews, or into heresy. The nigher darkness is that of the Gentiles, for they have never heard the truth which they despise; the outer darkness is that of the Jews, who have heard but do not believe; the outermost is that of the heretics, who have heard and have learned.

Greg. ubi sup.

Greg. ubi sup.

15. Then went the Pharisees, and took counsel how they might entangle Him in His talk.

16. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou

art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

17. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

19. Shew Me the tribute money. And they brought unto Him a penny.

20. And He saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22. When they had heard these words, they marvelled, and left Him, and went their way.

Pseudo-Chrys. As when one seeks to dam a stream of running water, as soon as one outlet is stopped up it makes another channel for itself; so the malevolence of the Jews, foiled on one hand, seeks itself out another course. *Then went the Pharisees; went* to the Herodians. Such as the plan was, such were the planners; *They send unto Him their disciples with the Herodians.* Gloss. Who as un- Gloss. ord.
known to Him, were more likely to ensnare Him, and so through them they might take Him, which they feared to do of themselves because of the populace. Jerome. Lately under Cæsar Augustus, Judæa, which was subject to the Romans, had been made tributary when the census was held of the whole world; and there was a great division among the people, some saying that tribute ought to be paid to the Romans in return for the security and quiet which their arms maintained for all. The Pharisees on the other hand, self-satisfied in their own righteousness, contended that the people of God who paid tithes and gave firstfruits, and did all the other things which are written in the Law, ought not to be subject to human laws. But Augustus had given the Jews

as king, Herod, son of Antipater, a foreigner and proselyte; he was to exact the tribute, yet to be subject to the Roman dominion. The Pharisees therefore send their disciples with the Herodians, that is, with Herod's soldiers, or those whom the Pharisees in mockery called Herodians, because they paid tribute to the Romans, and were not devoted to the worship of God. CHRYS. They send their disciples and Herod's soldiers together, that whatever opinion He might give might be found fault with. Yet would they rather have had Him say somewhat against the Herodians; for being themselves afraid to lay hands on Him because of the populace, they sought to bring Him into danger through His liability to pay tribute. PSEUDO-CHRYS. This is the commonest act of hypocrites, to commend those they would ruin. Thus, these break out into praises of Him, saying, *Master, we know that Thou art true.* They call Him *Master*, that, deceived by this show of honour and respect, He might in simplicity open all His heart to them, as seeking to gain them for disciples. GLOSS. There are three ways in which it is possible for one not to teach the truth. First, on the side of the teacher, who may either not know, or not love the truth; guarding against this, they say, *We know that Thou art true.* Secondly, on the side of God, there are some who, putting aside all fear of Him, do not utter honestly the truth which they know respecting Him; to exclude this they say, *And teachest the way of God in truth.* Thirdly, on the side of our neighbour, when through fear or affection any one withholds the truth; to exclude this they say, *And carest for no man,* for Thou regardest not the person of man. CHRYS. This was a covert allusion to Herod and Cæsar. JEROME. This smooth and treacherous enquiry was a kind of challenge to the answerer to fear God rather than Cæsar, and immediately they say, *Tell us therefore, what thinkest Thou? Is it lawful to give tribute to Cæsar or not?* Should He say tribute should not be paid, the Herodians would immediately accuse Him as a person disaffected to the Emperor. CHRYS. They knew that certain had before suffered death for this very thing, as plotting a rebellion against the Romans, therefore they sought by such discourse to bring Him into the same suspicion. PSEUDO-CHRYS. He makes an answer not

Chrys. Hom. lxx.

Gloss. non occ.

corresponding to the smooth tone of their address, but harsh, suitable to their cruel thoughts; for God answers men's hearts, and not their words. JEROME. This is the first excellence of the answerer, that He discerns the thoughts of His examiners, and calls them not disciples but tempters. A hypocrite is he who is one thing, and feigns himself another. PSEUDO-CHRYS. He therefore calls them hypocrites, that seeing Him to be a discerner of human hearts, they might not be hardy enough to carry through their design. Observe thus how the Pharisees spoke fair that they might destroy Him, but Jesus put them to shame that He might save them; for God's wrath is more profitable to man, than man's favour. JEROME. Wisdom does ever wisely, and so the tempters are best confuted out of their own words; therefore it follows, *Shew Me the tribute money; and they brought unto Him a denarius.* This was a coin reckoned equivalent to ten sesterces, and bore the image of Cæsar. Let those who think that the Saviour asks because He is ignorant, learn from the present place that it is not so, for at all events Jesus must have known whose image was on the coin. *They say unto Him, Cæsar's;* not Augustus, but Tiberius, under whom also the Lord suffered. All the Roman Emperors were called Cæsar, from Caius Cæsar who first seized the chief power. *Render therefore unto Cæsar the things which are Cæsar's;* i. e. the coin, tribute, or money. HILARY. For if there remain with us nothing that is Cæsar's, we shall not be bound by the condition of rendering to him the things that are his; but if we lean upon what is his, if we avail ourselves of the lawful protection of his power, we cannot complain of it as any wrong if we are required to render to Cæsar the things of Cæsar. CHRYS. But when you hear this command to render to Cæsar the things of Cæsar, know that such things only are intended which in nothing are opposed to religion; if such there be, it is no longer Cæsar's but the Devil's tribute. And moreover, that they might not say that He was subjecting them to man, He adds, *And unto God the things that are God's.* JEROME. That is, tithes, first-fruits, oblation, and victims; as the Lord Himself rendered to Cæsar tribute, both for Himself and for Peter; and also rendered unto God the things that are God's in doing the will of His Father.

Hilary. It behoves us also to render unto God the things that are His, namely, body, soul, and will. For Cæsar's coin is in the gold, in which His image was pourtrayed, that is, God's coin, on which the Divine image is stamped; give therefore your money to Cæsar, but preserve a conscience void of offence for God.

Origen. From this place we learn by the Saviour's example not to be allured by those things which have many voices for them, and thence seem famous, but to incline rather to those things which are spoken according to some method of reason. But we may also understand this place morally, that we ought to give some things to the body as a tribute to Cæsar, that is to say, necessaries. And such things as are congenial to our souls' nature, that is, such things as lead to virtue, those we ought to offer to God. They then who without any moderation inculcate the law of God, and command us to have no care for the things required by the body, are the Pharisees, who forbad to give tribute
1 Tim. 4, 3. to Cæsar, *forbidding to marry, and commanding to abstain from meats, which God hath created.* They, on the other hand, who allow too much indulgence to the body are the Herodians. But our Saviour would neither that virtue should be enfeebled by immoderate devotedness to the flesh; nor that our fleshly nature should be oppressed by our unremitting efforts after virtue. Or the prince of this world, that is, the Devil, is called Cæsar; and we cannot render to God the things that are God's, unless we have first rendered to this prince all that is his, that is, have cast off all wickedness. This moreover let us learn from this place, that to those who tempt us we should neither be totally silent, nor yet answer openly, but with caution, to cut off all occasion from those who seek occasion in us, and teach without blame the things which may save those who are willing to be saved.

Jerome. They who ought to have believed did but wonder at His great wisdom, that their craft had found no means for ensnaring Him: whence it follows, *When they had heard these words, they marvelled, and left Him, and went their way,* carrying away their unbelief and wonder together.

23. The same day came to Him the Sadducees,

which say that there is no resurrection, and asked Him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at His doctrine.

CHRYS. The disciples of the Pharisees with the Herodians being thus confuted, the Sadducees next offer themselves, whereas the overthrow of those before them ought to have kept them back. But presumption is shameless, stubborn, and ready to attempt things impossible. So the Evangelist, wondering at their folly, expresses this, saying, *The same day came to Him the Sadducees.* PSEUDO-CHRYS. As soon as the Pharisees were gone, came the Sadducees; perhaps with like intent, for there was a strife among them who should be the

first to seize Him. Or if by argument they should not be able to overcome Him, they might at least by perseverance wear out His understanding. JEROME. There were two sects among the Jews, the Pharisees and the Sadducees; the Pharisees pretended to the righteousness of traditions and observances, whence they were called by the people 'separate.' The Sadducees (the word is interpreted 'righteous') also passed themselves for what they were not; and whereas the first believed the resurrection of body and soul, and confessed both Angel and spirit, these, according to the Acts of the
Acts 23, 8. Apostles, denied them all, as it is here also said, *Who say that there is no resurrection.* ORIGEN. They not only denied the resurrection of the body, but took away the immortality of the soul. PSEUDO-CHRYS. For the Devil finding himself unable to crush utterly the religion of God, brought in the sect of the Sadducees denying the resurrection of the dead, thus breaking down all purpose of a righteous life, for who is there would endure a daily struggle against himself,
Greg. Mor. xiv. 55. unless he looked to the hope of the resurrection? GREG. But there are who observing that the spirit is loosed from the body, that the flesh is turned to corruption, that the corruption is reduced to dust, and that the dust again is resolved into the elements, so as to be unseen by human eyes, despair of the possibility of a resurrection, and while they look upon the dry bones, doubt that they can be clothed with flesh, and
Aug. Enchir. 88. be quickened anew to life. AUG. But that earthy matter of which the flesh of men is made perishes not before God; but into whatsoever dust or ashes reduced, into whatsoever gases or vapours dispersed, into whatsoever other bodies incorporated, though resolved into the elements, though become the food or part of the flesh of animals or men, yet is it in a moment of time restored to that human soul, which at the first quickened it that it became man, lived and grew. PSEUDO-CHRYS. But the Sadducees thought they had now discovered a most convincing argument in favour of their
Chrys. non occ. error. CHRYS. For because death to the Jews, who did all things for the present life, seemed an unmixed evil, Moses ordered that the wife of one who died without sons should be given to his brother, that a son might be born to the dead man by his brother, and his name should not perish, which

was some alleviation of death. And none other but a brother or relation was commanded to take the wife of the dead; otherwise the child born would not have been considered the son of the dead; and also because a stranger could have no concern in establishing the house of him that was dead, as a brother whose kindred obliged him thereto. JEROME. As they disbelieved the resurrection of the body, and supposed that the soul perished with the body, they accordingly invent a fable to display the fondness of the belief of a resurrection. Thus they put forward a base fiction to overthrow the verity of the resurrection, and conclude with asking, *in the resurrection whose shall she be?* Though it might be that such an instance might really occur in their nation.

AUG. Mystically; by these seven brethren are understood the wicked, who could not bring forth the fruit of righteousness in the earth through all the seven ages of the world, during which this earth has being, for afterwards this earth also shall pass away, through which all those seven passed away unfruitful. Aug. Quæst. Ev. i. 32.

PSEUDO-CHRYS. Wisely does He first convict them of folly, in that they did not read; and afterwards of ignorance, in that they did not know God. For of diligence in reading springs knowledge of God, but ignorance is the offspring of neglect. JEROME. They therefore err because they know not the Scriptures; and because they know not the power of God. ORIGEN. Two things there are which He says they know not, the Scriptures and the power of God, by which is brought to pass the resurrection, and the new life in it. Or by the power of God, which the Lord here convicts the Sadducees that they knew not, He intends Himself, who was the power of God; and Him they knew not, as not knowing the Scriptures which spoke of Him; and thence also they believed not the resurrection, which He should effect. But it is asked when the Saviour says, *Ye do err not knowing the Scriptures*, if He means that this text, *They neither marry, nor are given in marriage*, is in some Scripture, though it is not read in the Old Testament? We say that these very words are indeed not found, but that the truth is in a mystery implied in the moral sense of Scripture; the Law, which is *a shadow of good things to come*, whenever it speaks of husbands and wives, speaks chiefly of spiritual

1 Cor. 1, 24.

wedlock. But neither this do I find any where spoken in Scripture that the Saints shall be after their departure as the Angels of God, unless one will understand this also to be inferred morally; as where it is said, *And thou shalt go to thy fathers,* and *He was gathered to his people.* Or one may say; He blamed them that they read not the other Scriptures which are besides the Law, and therefore they erred. Another says, That they knew not the Scriptures of the Mosaic Law, for this reason, that they did not sift their divine sense. PSEUDO-CHRYS. Or, when He says, *In the resurrection they neither marry nor are given in marriage,* He referred to what He had said, *Ye know not the power of God;* but when He proceeded, *I am the God of Abraham, &c.* to that *Ye know not the Scriptures.* And thus ought we to do; to cavillers first to set forth Scripture authority on any question, and then to shew the grounds of reason; but to those who ask out of ignorance to shew first the reason, and then the authority. For cavillers ought to be refuted, enquirers taught. To these then who put their question in ignorance, He first shews the reason, saying, *In the resurrection they neither marry nor are given in marriage.* JEROME. In these words the Latin language cannot follow the Greek idiom. For the Latin word 'nubere' is correctly said only of the woman. But we must take it so as to understand *marry* of men, *to be given in marriage* of women. PSEUDO-CHRYS. In this life that we may die, therefore are we born; and we marry to the end that that which death consumes, birth may replenish; therefore where the law of death is taken away, the cause of birth is taken away likewise. HILARY. It had been enough to have cut off this opinion of the Sadducees of sensual enjoyment, that where the function ceased, the empty pleasure of the body accompanying it ceased also; but He adds, *But are as the Angels of God in heaven.* CHRYS. Which is an apt reply to their question. For their reason for judging that there would be no resurrection, was that they supposed that their condition when risen would be the same; this reason then He removes by shewing that their condition would be altered. PSEUDO-CHRYS. It should be noted, that when He spoke of fasting, alms, and other spiritual virtues, He did not bring

Gen. 15, 15. Gen. 25, 8.

in the comparison of Angels, but only here where He speaks of the ceasing of marriage. For as all acts of the flesh are animal acts, but this of lust especially so; so all the virtues are angelic acts, but especially chastity, by which our nature is bound to the other virtues. JEROME. This that is added, *But are as the Angels of God in Heaven,* is an assurance that our conversation in heaven shall be spiritual. DIONYS. For then when we shall be incorruptible and immortal, by the visible presence of God Himself we shall be filled with most chaste contemplations, and shall share the gift of light to the understanding in our impassible and immaterial soul after the fashion of the exalted souls in heaven; on which account it is said that we shall be equal to the Angels. HILARY. The same cavil that the Sadducees here offer respecting marriage is renewed by many who ask in what form the female sex shall rise again. But what the authority of Scripture leads us to think concerning the Angels, so must we suppose that it will be with women in the resurrection of our species. AUG. To me they seem to think most justly, who doubt not that both sexes shall rise again. For there shall be no desire which is the cause of confusion, for before they had sinned they were naked; and that nature which they then had shall be preserved, which was quit both of conception and of child-birth. Also the members of the woman shall not be adapted to their former use, but framed for a new beauty, one by which the beholder is not allured to lust, which shall not then be, but God's wisdom and mercy shall be praised, which made that to be which was not, and delivered from corruption that which was made. JEROME. For none could say of a stone and a tree or inanimate things, that they shall not marry nor be given in marriage, but of such things only as having capacity for marriage, shall yet in a sort not marry. RABAN. These things which are spoken concerning the conditions of the resurrection He spoke in answer to their enquiry, but of the resurrection itself He replies aptly against their unbelief. CHRYS. And because they had put forward Moses in their question, He confutes them by Moses, adding, *But concerning the resurrection of the dead, have ye not read.* JEROME. In proof of the resurrection there were many plainer passages

Dionys. de Divin. Nom. i.

Aug. de Civ. Dei, xxii. 17.

Is. 26, 29. juxta LXX. which He might have cited; among others that of Isaiah, *The dead shall be raised; they that are in the tombs shall rise*
Dan. 12, 2. *again:* and in another place, *Many of them that sleep in the dust of the earth shall awake.* It is enquired therefore why the Lord should have chosen this testimony which seems ambiguous, and not sufficiently belonging to the truth of the resurrection; and as if by this He had proved the point adds, *He is not the God of the dead, but of the living.* We have said above that the Sadducees confessed neither Angel, nor spirit, nor resurrection of the body, and taught also the death of the soul. But they also received only the five books of Moses, rejecting the Prophets. It would have been foolish therefore to have brought forward testimonies whose authority they did not admit. To prove the immortality of souls therefore, He brings forward an instance out of Moses, *I am the God of Abraham, &c.*, and then straight subjoins, *He is not the God of the dead, but of the living;* so that having established that souls abide after death, (forasmuch as God could not be the God of those who had no existence any where,) there might fitly come in the resurrection of bodies which had together with their souls done good or evil. CHRYS. How then
Rom. 14, 8. is it said in another place, *Whether we live or die, we are the Lord's.* This which is said here differs from that. The dead are the Lord's, those, that is, who are to live again, not those who have disappeared for ever, and shall not rise again. HILARY. It should be further considered, that this was said to Moses at a time when those holy Patriarchs had gone to their rest. They therefore of whom He was the God were in being; for they could have had nothing, if they had not been in being; for in the nature of things that, of which somewhat else is, must have itself a being; so they who have a God must themselves be alive, since God is eternal, and it is not possible that that which is dead should have that which is eternal. How then shall it be affirmed that those do not, and shall not hereafter, exist, of whom Eternity itself has said that He is? ORIGEN.
Ex. 3, 14. God moreover is He who says, *I am that I am;* so that it is impossible that He should be called the God of those who are not. And see that He said not, I am the God of Abraham, Isaac, and Jacob, but *The God of Abraham, the God of Isaac, and the God of Jacob.* But in another place He said thus,

The God of the Hebrews hath sent me unto thee. For they Exod. 7, 16.
who in comparison of other men are most perfect before God, have God entirely in them, wherefore He is not said to be their God in common, but of each in particular. As when we say, That farm is theirs, we shew that each of them does not own the whole of it; but when we say, That farm is his, we mean that he is owner of the whole of it. When then it is said, *The God of the Hebrews,* this shews their imperfection, that each of them has some small portion in God. But it is said, *The God of Abraham, the God of Isaac, and the God of Jacob,* because each one of these possessed God entirely. And it is to the no small honour of the Patriarchs that they lived to God. AUG. Seasonably may we confute Aug. cont. Faust. xvi. 24.
the Manichæans by this same passage by which the Sadducees were then confuted, for they too, though in another manner, deny the resurrection. ID. God is therefore called in parti- Aug. in Joan. Tr. xi. 8.
cular *The God of Abraham, the God of Isaac, and the God of Jacob,* because in these three are expressed all the modes of begetting the sons of God. For God begets most times of a good preacher a good son, and of a bad preacher a bad son. This is signified in Abraham, who of a free woman had a believing son, and of a bondslave an unbelieving son. Sometimes indeed of a good preacher He begets both good and bad sons, which is signified in Isaac, who of the same free woman begot one good and the other bad. And sometimes He begets good sons both of good and bad preachers; which is signified in Jacob, who begot good sons both of free women and of bondmaids. PSEUDO-CHRYS. And see how the assault of the Jews against Christ becomes more faint. Their first challenge was in a threatening tone, *By what authority doest thou these things,* to oppose which firmness of spirit was needed. Their second was with guile, to meet which was needed wisdom. This last was with ignorant presumption, which is easier to cope with than the others. For he that thinks he knows somewhat, when he knows nothing, is an easy conquest for one who has understanding. Thus the attacks of an enemy are vehement at first, but if one endure them with a courageous spirit, he will find them more feeble. *And when the multitude heard this, they were astonished at His doctrine.* REMIG. Not the Sadducees but the multitudes

were astonished. This is daily done in the Church; when by Divine inspiration the adversaries of the Church are overcome, the multitude of the faithful rejoice.

34. But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35. Then one of them, which was a Lawyer, asked Him a question, tempting Him, and saying,

36. Master, which is the great commandment in the Law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the Law and the Prophets.

Jerome. The Pharisees having been themselves already confuted (in the matter of the denarius), and now seeing their adversaries also overthrown, should have taken warning to attempt no further deceit against Him; but hate and jealousy are the parents of impudence. Origen. Jesus had put the Sadducees to silence, to shew that the tongue of falsehood is silenced by the brightness of truth. For as it belongs to the righteous man to be silent when it is good to be silent, and to speak when it is good to speak, and not to hold his peace; so it belongs to every teacher of a lie not indeed to be silent, but to be silent as far as any good purpose is concerned. Jerome. The Pharisees and Sadducees, thus foes to one another, unite in one common purpose to tempt Jesus. Pseudo-Chrys. Or the Pharisees meet together, that their numbers may silence Him whom their reasonings could not confute; thus, while they array numbers against Him, shewing that truth failed them, they said among themselves, Let one speak for all, and all speak, through one, so if he prevail, the victory may seem to belong to all; if he be overthrown, the defeat may rest with him alone; so it follows, *Then one of*

them, a teacher of the Law, asked Him a question, tempting Him. ORIGEN. All who thus ask questions of any teacher to try him, and not to learn of him, we must regard as brethren of this Pharisee, according to what is said below, *Inasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me.* AUG. Let no one find a difficulty in this, that Matthew speaks of this man as putting his question to tempt the Lord, whereas Mark does not mention this, but concludes with what the Lord said to him upon his answering wisely, *Thou art not far from the kingdom of God.* For it is possible that, though he came to tempt, yet the Lord's answer may have wrought correction within him. Or, the tempting here meant need not be that of one designing to deceive an enemy, but rather the cautious approach of one making proof of a stranger. And that is not written in vain, *Whoso believeth lightly, he is of a vain heart.* ORIGEN. He said *Master* tempting Him, for none but a disciple would thus address Christ. Whoever then does not learn of the Word, nor yields himself wholly up to it, yet calls it Master, he is brother to this Pharisee thus tempting Christ. Perhaps while they read the Law before the Saviour's coming, it was a question among them which was the great commandment in it; nor would the Pharisee have asked this, if it had not been long time enquired among themselves, but never found till Jesus came and declared it. PSEUDO-CHRYS. He who now enquires for the greatest commandment had not observed the least. He only ought to seek for a higher righteousness who has fulfilled the lower. JEROME. Or he enquires not for the sake of the commands, but which is the first and great commandment, that seeing all that God commands is great, he may have occasion to cavil whatever the answer be. PSEUDO-CHRYS. But the Lord so answers him, as at once to lay bare the dissimulation of his enquiry, *Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. Thou shalt love,* not 'fear,' for to love is more than to fear; to fear belongs to slaves, to love to sons; fear is in compulsion, love in freedom. Whoso serves God in fear escapes punishment, but has not the reward of righteousness because he did well unwillingly through fear. God does not desire to be served servilely by

Matt. 25, 40.

Aug. de Cons. Ev. ii. 73

Mark 12, 34.

Ecclus. 19, 4.

men as a master, but to be loved as a father, for that He has given the spirit of adoption to men. But to love God with the whole heart, is to have the heart inclined to the love of no one thing more than of God. To love God again with the whole soul is to have the mind stayed upon the truth, and to be firm in the faith. For the love of the heart and the love of the soul are different. The first is in a sort carnal, that we should love God even with our flesh, which we cannot do unless we first depart from the love of the things of this world. The love of the heart is felt in the heart, but the love of the soul is not felt, but is perceived because it consists in a judgment of the soul. For he who believes that all good is in God, and that without Him is no good, he loves God with his whole soul. But to love God with the whole mind, is to have all the faculties open and unoccupied for Him. He only loves God with his whole mind, whose intellect ministers to God, whose wisdom is employed about God, whose thoughts travail in the things of God, and whose memory holds the things which are good.

Aug. de Doctr. Christ. i. 22.

AUG. Or otherwise; You are commanded to love God *with all thy heart,* that your whole thoughts—*with all thy soul,* that your whole life—*with all thy mind,* that your whole understanding—may be given to Him from whom you have that you give. Thus He has left no part of our life which may justly be unfilled of Him, or give place to the desire after any other final good[1]; but if aught else present itself for the soul's love, it should be absorbed into that channel in which the whole current of love runs. For man is then the most perfect when his whole life tends towards the life[2] unchangeable, and clings to it with the whole purpose of his soul.

Gloss. interlin.

GLOSS. Or, *with all thy heart,* i.e. understanding; *with all thy soul,* i.e. thy will; *with all thy mind,* i.e. memory; so you shall think, will, remember nothing contrary to Him. ORIGEN. Or otherwise; *With all thy heart,* that is, in all recollection, act, thought; *with all thy soul,* to be ready, that is, to lay it down for God's religion; *with all thy mind,* bringing forth nothing but what is of God. And consider whether you cannot thus take the *heart* of the understanding, by which we contemplate things intellectual, and the *mind* of that by which we utter thoughts, walking as it were with the mind through each expression,

[1] alia re frui.

[2] al. bonum.

and uttering it. If the Lord had given no answer to the Pharisee who thus tempted Him, we should have judged that there was no commandment greater than the rest. But when the Lord adds, *This is the first and great commandment,* we learn how we ought to think of the commandments, that there is a great one, and that there are less down to the least. And the Lord says not only that it is a great, but that it is the first commandment, not in order of Scripture, but in supremacy of value. They only take upon them the greatness and supremacy of this precept, who not only love the Lord their God, but add these three conditions. Nor did He only teach the first and great commandment, but added that there was a second like unto the first, *Thou shalt love thy neighbour as thyself.* But if *Whoso loveth iniquity hath hated his own soul,* it is manifest that he does not love his neighbour as himself, when he does not love himself. AUG. It is clear that every man is to be regarded as a neighbour, because evil is to be done to no man. Further, if every one to whom we are bound to shew service of mercy, or who is bound to shew it to us, be rightly called our neighbour, it is manifest that in this precept are comprehended the holy Angels who perform for us those services of which we may read in Scripture. Whence also our Lord Himself would be called our neighbour; for it was Himself whom He represents as the good Samaritan, who gave succour to the man who was left half dead by the way. ID. He that loves men ought to love them either because they are righteous, or that they may be righteous; and so also ought he to love himself either for that he is, or that he may be righteous. And thus without peril he may love his neighbour as himself. ID. But if even yourself you ought not to love for your own sake, but because of Him in whom is the rightful end of your love, let not another man be displeased that you love even him for God's sake. Whoso then rightly loves his neighbour, ought to endeavour with him that he also with his whole heart love God. PSEUDO-CHRYS. But who loves man is as who loves God; for man is God's image, wherein God is loved, as a King is honoured in his statue. For this cause this commandment is said to be like the first. HILARY. Or otherwise; That the second command is like

Ps. 11, 5.

Aug. de Doctr. Christ. i. 30, vid. Rom. 13, 10.

Aug. de Trin. viii. 6.

Aug. de Doctr. Christ. i. 22.

the first signifies that the obligation and merit of both are alike; for no love of God without Christ, or of Christ without God, can profit to salvation.

It follows, *On these two commandments hang all the Law and the Prophets.* Aug. *Hang,* that is, refer thither as their end. Raban. For to these two commandments belongs the whole decalogue; the commandments of the first table to the love of God, those of the second to the love of our neighbour. Origen. Or, because he that has fulfilled the things that are written concerning the love of God and our neighbour, is worthy to receive from God the great reward, that he should be enabled to understand the Law and the Prophets. Aug. Since there are two commandments, the love of God and the love of our neighbour, on which hang the Law and the Prophets, not without reason does Scripture put one for both; sometimes the love of God; as in that, *We know that all things work together for good to them that love God;* and sometimes the love of our neighbour; as in that, *All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.* And that because if a man love his neighbour, it follows therefrom that he loves God also; for it is the selfsame affection by which we love God, and by which we love our neighbour, save that we love God for Himself, but ourselves and our neighbour for God's sake. Id. But since the Divine substance is more excellent and higher than our nature, the command to love God is distinct from that to love our neighbour. But if by yourself, you understand your whole self, that is both your soul and your body, and in like manner of your neighbour, there is no sort of things to be loved omitted in these commands. The love of God goes first, and the rule thereof is so set out to us as to make all other loves centre in that, so that nothing seems said of loving yourself. But then follows, *Thou shalt love thy neighbour as thyself,* so that love of yourself is not omitted.

Aug. Quæst. Ev. i. 33.

Aug. de Trin. viii. 7.

Rom. 8, 28.

Gal. 5, 14.

Aug. de Doctr. Christ. i. 30. et 26.

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David.

43. He saith unto them, How then doth David in spirit call Him Lord, saying,

44. The Lord saith unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?

45. If David then call Him Lord, how is He his son?

46. And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

Pseudo-Chrys. The Jews tempted Christ, supposing Him to be mere man; had they believed Him to be the Son of God, they would not have tempted Him. Christ therefore, willing to shew that He knew the treachery of their hearts, and that He was God, yet would not declare this truth to them plainly, that they might not take occasion thence to charge Him with blasphemy, and yet would not totally conceal this truth; because to that end had He come that He should preach the truth; He therefore puts a question to them, such as should declare to them who He was; *What think ye of Christ? whose Son is He?* Chrys. He first asked His disciples what others said of Christ, and then what they themselves said; but not so to these. For they would have said that He was a deceiver, and wicked. They thought that Christ was to be mere man, and therefore *they say unto Him, The Son of David.* To reprove this, He brings forward the Prophet, witnessing His dominion, proper Sonship, and His joint honour with His Father. Jerome. This passage is out of the 109th Psalm. Christ is therefore called David's Lord, not in respect of His descent from him, but in respect of His eternal generation from the Father, wherein He was before His fleshly father. And he calls Him Lord, not by a mere chance, nor of his own thought, but by the Holy Spirit. Remig. That He says, *Sit Thou on My right hand,* is not to be taken as though God had a body, and either a right hand or a left hand; but to sit on the right hand of God is to abide in the honour and equality of the Father's majesty. Pseudo-Chrys. I suppose that He formed this question, not only against the Pharisees, but also against the heretics; for

Chrys. Hom. lx.

according to the flesh He was truly David's Son, but his Lord according to His Godhead. CHRYS. But He rests not with this, but that they may fear, He adds, *Till I make Thine enemies Thy footstool;* that at least by terror He might gain them. ORIGEN. For God puts Christ's enemies as a footstool beneath His feet, for their salvation as well as their destruction. REMIG. But *till* is used for indefinite time, that the meaning be, Sit Thou for ever, and for ever hold Thine enemies beneath Thy feet. GLOSS. That it is by the Father that the enemies are put under the Son, denotes not the Son's weakness, but the union of His nature with His Father. For the Son also puts under Him the Father's enemies, when He glorifies His name upon earth. He concludes from this authority, *If David then call Him Lord, how is He his son?* JEROME. This question is still available for us against the Jews; for these who believe that Christ is yet to come, assert that He is a mere man, though a holy one, of the race of David. Let us then thus taught by the Lord ask them, If He be mere man, and only the Son of David, how does David call Him his Lord? To evade the truth of this question, the Jews invent many frivolous answers. They allege Abraham's steward, he whose son was Eliezer of Damascus, and say that this Psalm was composed in his person, when after the overthrow of the five kings, the Lord God said to his lord Abraham, *Sit Thou on My right hand, till I make Thine enemies Thy footstool.* Let us ask how Abraham could say the things that follow, and compel them to tell us how Abraham was born before Lucifer, and how he was a Priest after the order of Melchisedech, for whom Melchisedech brought bread and wine, and of whom he received tithes of the spoil? CHRYS. This conclusion He put to their questionings, as final, and sufficient to stop their mouth. Henceforward accordingly they held their peace, not by their own good-will, but from not having aught to say. ORIGEN. For had their question sprung of desire to know, He would never have proposed to them such things as should have deterred them from asking further. RABAN. Hence we learn that the poison of jealousy may be overcome, but can hardly of itself rest at peace.

Gloss. ap. Anselm.

CHAP. XXIII.

1. Then spake Jesus to the multitude, and to His disciples,

2. Saying, The Scribes and the Pharisees sit in Moses' seat:

3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

PSEUDO-CHRYS. When the Lord had overthrown the Priests by His answer, and shewn their condition to be irremediable, forasmuch as clergy, when they do wickedly, cannot be amended, but laymen who have gone wrong are easily set right, He turns His discourse to His Apostles and the people. For that is an unprofitable word which silences one, without conveying improvement to another. ORIGEN. The disciples of Christ are better than the common herd; and you may find in the Church such as with more ardent affection come to the word of God; these are Christ's disciples, the rest are only His people. And sometimes He speaks to His disciples alone, sometimes to the multitudes and His disciples together, as here. *The Scribes and Pharisees sit in Moses' seat,* as professing his Law, and boasting that they can interpret it. Those that do not depart from the letter of the Law are the Scribes; those who make high professions, and separate themselves from the vulgar as better than they, are called Pharisees, which signi-

fies 'separate.' Those who understand and expound Moses according to his spiritual meaning, these sit indeed on Moses' seat, but are neither Scribes nor Pharisees, but better than either, Christ's beloved disciples. Since His coming these have sat upon the seat of the Church, which is the seat of Christ. PSEUDO-CHRYS. But regard must be had to this, after what sort each man fills his seat; for not the seat makes the Priest, but the Priest the seat; the place does not consecrate the man, but the man the place. A wicked Priest derives guilt and not honour from his Priesthood. CHRYS. But that none should say, For this cause am I slack to practise, because my instructor is evil, He removes every such plea, saying, *All therefore whatsoever they say unto you, that observe and do,* for they speak not their own, but God's, which things He taught through Moses in the Law. And look with how great honour He speaks of Moses, shewing again what harmony there is with the Old Testament. ORIGEN. But if the Scribes and Pharisees who sit in Moses' seat are the teachers of the Jews, teaching the commandments of the Law according to the letter, how is this that the Lord bids us do after all things which they say; but the Apostles in the Acts forbid the believers to do according to the letter of the Law. These indeed taught after the letter, not understanding the Law spiritually. Whatsoever they say to us out of the Law, with understanding of its sense, that we do and keep, not doing after their works, for they do not what the Law enjoins, nor perceive the veil that is upon the letter of the Law. Or by *all* we are not to understand everything in the Law, many things for example relating to the sacrifices, and the like, but such as concern our conduct. But why did He command this not of the Law of grace, but of the doctrine of Moses? Because truly it was not the time to publish the commandments of the New Law before the season of His passion. I think also that He had herein something further in view. He was about to bring many things against the Scribes and Pharisees in His discourse following, wherefore that vain men might not think that He coveted their place of authority, or spoke thus out of enmity to them, He first puts away from Himself this suspicion, and then begins to reprove them, that the people might not fall into their

Chrys. Hom. lxxii.

Acts 15, 19.

faults; and that, because they ought to hear them, they should not think that therefore they ought to imitate them in their works, He adds, *But do ye not after their works.* What can be more pitiable than such a teacher, whose life to imitate is ruin, to refuse to follow is salvation for his disciples? PSEUDO-CHRYS. But as gold is picked out of the dross, and the dross is left, so hearers may take doctrine and leave practice, for good doctrine oft comes from an evil man. But as Priests judge it better to teach the bad for the sake of the good, rather than to neglect the good for the sake of the bad; so also let those who are set under them pay respect to the bad Priests for the sake of the good, that the good may not be despised because of the bad; for it is better to give the bad what is not their due, rather than to defraud the good of what is justly theirs. CHRYS. Look with what He begins His reproof of them, *For they say, and do not.* Every one who transgresses the Law is deserving of blame, but especially he who has the post of instruction. And this for a threefold cause; first, because he is a transgressor; secondly, because when he ought to set others right, he himself halts; thirdly, because, being in the rank of a teacher, his influence is more corrupting. Again, He brings a further charge against them, that they oppress those that are put under them; *They bind heavy burdens;* in this He shews a double evil in them; that they exacted without any allowance the utmost rigour of life from those that were put under them, while they allowed themselves large licence herein. But a good ruler should do the contrary of this, to be to himself a severe judge, to others a merciful one. Observe in what forcible words He utters His reproof; He says not they cannot, but *they will not;* and not, lift them, but *touch them with one of their fingers.* PSEUDO-CHRYS. And to the Scribes and Pharisees of whom He is now speaking, *heavy burdens not to be borne* are the commandments of the Law; as St. Peter speaks in the Acts, *Why seek ye to put* Acts 15. 10.
a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? For commending the burdens of the Law by fabulous proofs, they bound as it were the shoulders of the heart of their hearers with bands, that thus tied as though with proof of reason to them, they might not

fling them off; but themselves did not in the least measure fulfil them, that is, not only did not wholly, but did not so much as attempt to. GLOSS. Or, *bind burdens,* that is, gather traditions from all sides, not to aid, but to burden the conscience. JEROME. But all these things, the shoulders, the finger, the burdens, and the bands with which they bind the burdens, have a spiritual meaning. Herein also the Lord speaks generally against all masters who enjoin high things, but do not even little things. PSEUDO-CHRYS. Such also are they who lay a heavy burden upon those who come to penitence, so that while men would avoid present punishment, they overlook that which is to come. For if you lay upon a boy's shoulders a burden more than he can bear, he must needs either cast it off, or be broken down by it; so the man on whom you lay too grievous a burden of penance must either wholly refuse it, or if he submit himself to it will find himself unable to bear it, and so be offended, and sin worse. Also, if we should be wrong in imposing too light a penance, is it not better to have to answer for mercy than for severity? Where the master of the household is liberal, the steward should not be oppressive. If God be kind, should His Priest be harsh? Do you seek thereby the character of sanctity? Be strict in ordering your own life, in that of others lenient; let men hear of you as enjoining little, and performing much. The Priest who gives licence to himself, and exacts the utmost from others, is like a corrupt tax-gatherer in the state, who to ease himself taxes others heavily.

Gloss. interlin.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Chrys. The Lord had charged the Scribes and Pharisees with harshness and neglect; He now brings forward their vainglory, which made them depart from God. Pseudo-Chrys. Every substance breeds in itself that which destroys it, as wood the worm, and garments the moth; so the Devil strives to corrupt the ministry of the Priests, who are ordained for the edification of holiness, endeavouring that this good, while it is done to be seen of men, should be turned into evil. Take away this fault from the clergy, and you will have no further labour in their reform, for of this it comes that a clergyman who has sinned can hardly perform penance. Also the Lord here points out the cause why they could not believe in Christ, because nearly all they did was in order to be seen of men; for he whose desire is for earthly glory from men, cannot believe on Christ who preaches things heavenly. I have read one who interprets this place thus. *In Moses' seat*, that is, in the rank and degree instituted by Moses, the Scribes and Pharisees are seated unworthily, forasmuch as they preached to others the Law which foretold Christ's coming, but themselves did not receive Him when come. For this cause He exhorts the people to hear the Law which they preached, that is, to believe in Christ who was preached by the Law, but not to follow the Scribes and Pharisees in their disbelief of Him. And He shews the reason why they preached the coming of Christ out of the Law, yet did not believe on Him; namely, because they did not preach that Christ should come through any desire of His coming, but that they might be seen by men to be doctors of the Law. Origen. And their works likewise they do to be seen of men, using outward circumcision, taking away actual leaven out of their houses, and

doing such like things. But Christ's disciples fulfil the
Rom. 2, 29. Law in things secret, being Jews inwardly, as the Apostle speaks. CHRYS. Note the intensive force of the words of His reproofs. He says not merely that they do their works to be seen of men, but added, *all their works.* And not only in great things but in some things trivial they were vainglorious, *They make broad their phylacteries and enlarge the borders of their garments.* JEROME. For the Lord, when He had given the commandments of the Law through Moses,
Deut. 6, 8. added at the end, *And thou shalt bind them for a sign upon thine hand, and they shall be ever before thine eyes*; the meaning of which is, Let My precepts be in thine hand so as to be fulfilled in thy works; let them be before thine eyes so as that thou shalt meditate upon them day and night. This the Pharisees misinterpreting, wrote on parchments the Decalogue of Moses, that is, the Ten Commandments, and folding them up, tied them on their forehead, so making them a crown for their head, that they should be always before their eyes. Moses had in another place given com-
Numb. 15, 39. mand that they should make fringes of blue in the borders of their garments, to distinguish the people of Israel; that as in their bodies circumcision, so in their garments the fringe, might discriminate the Jewish nation. But these superstitious teachers, catching at popular favour, and making gain of silly women, made broad hems, and fastened them with sharp pins, that as they walked or sat they might be pricked, and by such monitors be recalled to the duties of God's ministry. This embroidery then of the Decalogue they called phylacteries, that is, conservatories, because those who wore them, wore them for their own protection and security. So little did the Pharisees understand that they were to be worn on the heart and not on the body; for in equal degree may cases and chests be said to have books, which assuredly have not the knowledge of God. PSEUDO-CHRYS. But after their example do many invent Hebrew names of Angels, and write them, and bind them on themselves, and they seem dreadful to such as are without understanding. Others again wear round their neck a portion of the Gospel written out. But is not the Gospel read every day in the Church, and heard by all? Those therefore who receive no profit from

the Gospel sounded in their ears, how shall the having them hung about their neck save them? Further, wherein is the virtue of the Gospel? in the shape of its letters, or in the understanding its meaning? If in the characters, you do well to hang them round your neck; if in their meaning, they are of more profit when laid up in the heart, than hung round the neck. But others explain this place thus, That they made broad their teachings concerning special observances, as phylacteries, or preservatives of salvation, preaching them continually to the people. And the broad fringes of their garments they explain of the same undue stress upon such commandments. JEROME. Seeing they thus make broad their phylacteries, and make them broad fringes, desiring to have glory of men, they are convicted also in other things; *For they love the uppermost rooms at feasts, and the chief seats in the synagogues.* RABAN. It should be noted, that He does not forbid those to whom this belongs by right of rank to be saluted in the forum, or to sit or recline in the highest room; but those who unduly desire these things, whether they obtain them or not, these He enjoins the believers to shun as wicked. PSEUDO-CHRYS. For He rebukes not those who recline in the highest place, but those who love such places, blaming the will not the deed. For to no purpose does he humble himself in place who exalts himself in heart. For some vain man hearing that it was a commendable thing to seat himself in the lowest place, chooses so to do; and thus not only does not put away the vanity of his heart, but adds this additional vain ostentation of his humility, as one who would be thought righteous and humble. For many proud men take the lowest place in their bodies, but in haughtiness of heart think themselves to be seated among the highest; and there are many humble men who, placed among the highest, are inwardly in their own esteem among the lowest. CHRYS. Observe where vainglory governed them, to wit, in the synagogues, whither they entered to guide others. It had been tolerable to have felt thus at feasts, notwithstanding that a doctor ought to be had in honour in all places alike, and not in the Churches only. But if it be blameworthy to love such things, how wrong is it to seek to attain them! PSEUDO-CHRYS. They love the first saluta-

tions, first, that is, not in time only, before others; but in tone, that we should say with a loud voice, Hail, Rabbi; and in body, that we should bow low our head; and in place, that the salutation should be in public. RABAN. And herein they are not without fault, that the same men should be concerned in the litigations of the forum, who in the synagogue in Moses' seat, seek to be called Rabbi by men. PSEUDO-CHRYS. That is, they wish *to be called,* not to be such; they desire the name, and neglect the duties. ORIGEN. And in the Church of Christ are found some who take to themselves the *uppermost places,* that is, become deacons; next they aspire to the *chief seats* of those that are called presbyters; and some intrigue to be styled among men Bishop, that is, to be called Rabbi. But Christ's disciple loves the uppermost place indeed, but at the spiritual banquet, where he may feed on the choicer morsels of spiritual food, for, with the Apostles who sit upon twelve thrones, he loves the chief seats, and hastes by his good works to render himself worthy of such seats; and he also loves salutations made in the heavenly market-place, that is, in the heavenly congregations of the primitive. But the righteous man would be called Rabbi, neither by man, nor by any other, because there is One Master of all men. CHRYS. Or otherwise; Of the foregoing things with which He had charged the Pharisees, He now passes over many as of no weight, and such as His disciples needed not to be instructed in; but that which was the cause of all evils, namely, ambition of the master's seat, that He insists upon to instruct His disciples. PSEUDO-CHRYS. *Be not ye called Rabbi,* that ye take not to yourselves what belongs to God. And call not others Rabbi, that ye pay not to men a divine honour. For One is the Master of all, who instructs all men by nature. For if man were taught by man, all men would learn that have teachers; but seeing it is not man that teaches, but God, many are taught, but few learn. Man cannot by teaching impart an understanding to man, but that understanding which is given by God man calls forth by schooling. HILARY. And that the disciples may ever remember

Hieron cont. Helvid 15. that they are the children of one parent, and that by their new birth they have passed the limits of their earthly origin.

JEROME. All men may be called brethren in affection, which is of two kinds, general and particular. Particular, by which all Christians are brethren; general, by which all men being born of one Father are bound together by like tie of kindred. PSEUDO-CHRYS. *And call no man your Father upon earth;* because in this world though man begets man, yet there is one Father who created all men. For we have not beginning of life from our parents, but we have our life transmitted through them[a]. ORIGEN. But who calls no man father upon earth? He who in every action done as before God, says, *Our Father, which art in Heaven.* GLOSS. Because it was clear who was the Father of all, by this which was said, *Which art in Heaven,* He would teach them who was the Master of all, and therefore repeats the same command concerning a master, *Neither be ye called masters; for one is your Master, even Christ.* CHRYS. Not that when Christ is here said to be our Master, the Father is excluded, as neither when God is said to be our Father, is Christ excluded, Who is the Father of men. JEROME. It is a difficulty that the Apostle against this command calls himself the teacher of the Gentiles; and that in monasteries in their common conversation, they call one another, Father. It is to be cleared thus. It is one thing to be father or master by nature, another by sufferance. Thus when we call any man our father, we do it to shew respect to his age, not as regarding him as the author of our being. We also call men 'Master,' from resemblance to a real master; and, not to use tedious repetition, as the One God and One Son, who are by nature, do not preclude us from calling others gods and sons by adoption, so the One Father and One Master, do not preclude us

Gloss. non occ.

[a] The Catholic doctrine is, that *the man* is born from his parents, by propagation, but that the soul is immediately created by God, the human agency being but a certain disposition of matter—such that according to God's good pleasure, by a law which He has appointed, the gift of a soul is accorded to it. And thus, though a man's soul cannot be called the son of his parents, yet that compound nature of which the soul forms part, is such. That the soul is immediately from God by creation is the Catholic doctrine. St. Leo speaks of the Catholic faith consistently and truly, preaching that the souls of men, before they were breathed into their bodies, were not, nor are incorporated by any other but by God the Framer, Who is Creator of them as well as the bodies. Ep. 15, ad Turrib. 10. And so St. Hilary, "Every soul is the work of God, but the generation of the flesh is come from the flesh." De Trin. x. 20. Vide also Greg. Nyss. de Anim. p. 934; Ambros. de Noe. 4; Hieron. in Eccles. xii. 7.

from speaking of other fathers and masters by an abuse of the terms. CHRYS. Not only does the Lord forbid us to seek supremacy, but would lead His hearer to the very opposite; *He that is greatest among you shall be your servant.* ORIGEN. Or otherwise; And if one minister the divine word, knowing that it is Christ that makes it to be fruitful, such a one professes himself a minister and not a master; whence it follows, *He that is greatest among you, let him be your servant.* As Christ Himself, who was in truth our Master, professed Him-
Luke 22, 27. self a minister, saying, *I am in the midst of you as one that ministers.* And well does He conclude this prohibition of all vainglory with the words, *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.* REMIG. Which means that every one who thinks highly of his own deserts, shall be humbled before God; and every one who humbles himself concerning his good deeds shall be exalted with God.

13. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

ORIGEN. Christ is truly the Son of that God Who gave the Law; after the example of the blessings pronounced in the Law, did Himself pronounce the blessings of them that are saved; and also after the cursings of the Law, He now sets forth a woe against sinners; *Woe unto you, Scribes and Pharisees, hypocrites.* They who allow that it is compatible with goodness to utter these denunciations against sinners, should understand that the purpose of God is the same in the cursings of the Law. Both the cursing there and the woe here fall upon the sinner not from Him who denounces, but from themselves who commit the sins which are denounced, and worthily bring upon themselves the inflictions of God's discipline, appointed for the turning of men to good. So a father rebuking a son utters words of cursing, but does not desire that he should become deserving of those curses, but rather that he should turn himself from them. He adds

the cause of this woe, *Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer them that are entering to go in.* These two commandments are by nature inseparable; because not to suffer others to enter in, is of itself enough to keep the hinderer out. PSEUDO-CHRYS. By *the kingdom of heaven* is meant the Scriptures, because in them the kingdom of heaven is lodged; the understanding of these is the door. Or the *kingdom of heaven* is the blessedness of heaven, and the door thereof Christ, by Whom men enter in. The door-keepers are the Priests, to whom is committed the word of teaching or interpreting Scripture, by which the door of truth is opened to men. The opening of this door is right interpretation. And observe that He said not, *Woe unto you,* for ye open, but, *for ye shut up;* the Scriptures then are not shut up, though they are obscure. ORIGEN. The Pharisees and the Scribes then would neither enter in, nor hear Him who said, *By Me if any man enter in* John 10, 9. *he shall be saved;* nor would they suffer those to enter in, who were able to have believed through the things which had been spoken before by the Law and the Prophets concerning Christ, but shut up the door with every kind of device to deter men from entering. Also they detracted from His teaching, denied all prophecy concerning Him, and blasphemed every miracle as deceitful, or wrought by the Devil. All who in their evil conversation set an example of sinning to the people, and who commit injustice, offending the weak, seem to shut up the kingdom of heaven before men. And this sin is found among the people, and chiefly among the doctors, when they teach men what the Gospel righteousness requires of them, but do not what they teach. But those who both teach and live well open to men the kingdom of heaven, and both enter in themselves, and invite others to enter in. Many also will not suffer those who are willing to enter into the kingdom of heaven, when they without reason excommunicate out of jealousy others who are better than themselves; thus they refuse them entrance, but these of sober spirit, overcoming by their patience this tyranny, although forbidden, yet enter in and inherit the kingdom. Also they who with much rashness have set themselves to the profession of teaching before they have learned,

and following Jewish fables, detract from those who search out the higher things of Scripture; these do, as far as in them lies, shut out men from the kingdom of heaven.

14. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Chrys. Hom. lxxiii.

CHRYS. Next the Lord rebukes them for their gluttony, and what was the worst, that not from the rich but from widows they took wherewith to fill their bellies, thus burdening the poverty of those whom they should have relieved.

Gloss. interlin.

GLOSS. *Devour widows' houses,* that is, your superstitions have this only aim, namely, to make a gain of the people that is put under you. PSEUDO-CHRYS. The female sex is imprudent, as not contemplating with reason all that it sees or hears; and weak, as being easily turned either from bad to good, or from good to bad. The male sex is more prudent and hardy. And therefore pretenders to holiness practise most upon women, who are unable to see their hypocrisy, and are easily inclined to love them on the ground of religion. But widows they chiefly choose to attempt; first, because a woman who has her husband to advise her is not so readily deceived; and secondly, she has not the means of giving, being in the power of her husband. The Lord then, whilst He confounds the Jewish Priests, instructs the Christian that they should not frequent widows rather than others, for though their purpose may not be bad, it gives occasion to suspicions. CHRYS. The manner of this plundering is grievous, for they *make long prayers.* Every one who does evil deserves punishment; but he who takes occasion for his offence from religion, deserves more severe punishment; *Therefore ye shall receive the greater damnation.* PSEUDO-CHRYS. First, for that ye are wicked, and then because ye put on the cloak of sanctity. Your covetousness you dress up in the colour of religion, and use God's arms in the Devil's service, that iniquity may be loved while it is thought to be piety. HILARY. Or, because their observance of the kingdom

of heaven proceeds hence, that they may keep up their practice of going about to widows' houses, they shall therefore receive the heavier judgment, as having their own sin and the ignorance of others to answer for. GLOSS. Or, because *the servant that knew his Lord's will and did it not, shall be beaten with many stripes.* Gloss. interlin. Luke 12, 47.

15. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

CHRYS. This the next charge against them is, that they are unequal to the salvation of many, seeing they need so much labour to bring one to salvation; and not only are they slack in conversion, but destroy even those whom they do convert, by corrupting them by example of evil life. HILARY. That they compass sea and land signifies that throughout the whole world they shall be enemies of Christ's Gospel, and shall bring men under the yoke of the Law against the justification of faith. There were proselytes made into the Synagogue from among the Gentiles, the small number of whom is here denoted by what is said *one proselyte.* For after the preaching of Christ there was no faith left in their doctrine, but whoever was gained to the faith of the Jews became a child of hell. ORIGEN. For all who Judaize since the coming of the Saviour, are taught to follow the temper of those who cried at that time, *Crucify, crucify Him.* HILARY. And he becomes the child of a twofold punishment, because he has not obtained remission of his Gentile sins, and because he has joined the society of those who persecuted Christ. JEROME. Or otherwise; The Scribes and Pharisees compassed the whole world to make proselytes of the Gentiles, that is, to mix the uncircumcised stranger with the people of God. PSEUDO-CHRYS. And that not of compassion from desire to save him whom they taught, but either from covetousness, that the greater number of worshippers might increase the number of offerings made in sacrifice, or out of vainglory. For he who sinks himself in a slough of sins, how should he be desirous to rescue another

out of them? Will a man be more merciful to another than to himself? By a man's actions therefore it may be known whether he seeks another's conversion for God's sake, or out of vainglory. GREG. But forasmuch as hypocrites though they do ever crooked things, yet cease not to speak right things, and thus by their good instructions beget sons, but are not able to bring them up by good life, but the more they give themselves up to worldly works, the more willingly do they suffer those whom they have begotten to work the same. And because their hearts are hardened, these very sons whom they have begotten they do not own by any sign of the affection due. Wherefore it is here said of the hypocrites, *And when he is made, ye make him twofold more the child of hell than yourselves.* AUG. This He said not because proselytes were circumcised, but because they imitated the lives of those from following whom He had prohibited His disciples, saying, *Do ye not after their works.* Two things are observable in this command; first, the honour shewn to Moses' teaching, that even wicked men when sitting in his seat are compelled to teach good things; and that the proselyte is made a child of hell, not by hearing the words of the Law, but by following their doings. And *twofold more* than they for this reason, that he neglects to fulfil what he had undertaken of his own choice, having been not born a Jew, but of freewill become a Jew. JEROME. Or, because before while he was a Gentile he erred in ignorance, and was only a child of hell; but seeing the vices of his masters, and understanding that they destroyed in their actions what they taught in words, he returns to his vomit, and becoming a Gentile, he is worthy of greater punishment as one that has deserted his cause. PSEUDO-CHRYS. Or, because while he was a worshipper of idols, he observed righteousness even because of men; but when he became a Jew, prompted by the example of evil teachers, he became worse than his teachers. CHRYS. For a disciple imitates a virtuous master, but goes beyond a vicious one. JEROME. He is called a *child of hell* in the same way as one is said to be a child of perdition, and a child of this world; every man is called the son of him whose works he does. ORIGEN. From this place we learn that there will be a difference of

Greg. Mor. xxxi. 9.

Aug. cont. Faust. xvi. 29. et cf. cont. Adimant. 16.

Matt. 23, 3.

torment in hell, seeing one is here said to be singly a child of hell, another twofold. And we ought to consider here whether it is possible that a man should be generally a child of hell, as a Jew, suppose, or a Gentile, or whether specially so in consequence of some particular sins; that as a righteous man is increased in glory by the abundance of his righteousness, so a sinner's punishment is increased manifold by the number of his sins.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

JEROME. As by making broad phylacteries and fringes they sought after the reputation of sanctity, and made this again a means of gain, so now He charges them with being teachers of wickedness by their fraudulent pretence of tradition. For when in any dispute or quarrel, or ambiguous cause, one swore by the temple, and was afterwards convicted of falsehood, he was not held guilty. This is what is meant by that, *Whosoever shall swear by the temple, it is nothing,* that is, he owes nothing. But if he had

sworn by the gold, or by the money which was offered to the Priests in the temple, he was immediately compelled to pay down that by which he had sworn. PSEUDO-CHRYS. The temple pertains to God's glory, and to man's spiritual salvation, but the gold of the temple though it pertains to the glory of God, yet does it more so to the delight of man, and the profit of the Priests. The Jews then pronounced the gold which delighted them, and the gifts which fed them, to be more holy than the temple, that they might make men more disposed to offer gifts, than to pour out prayers in the temple. Whence the Lord suitably reproves them in these words. Yet have some Christians at present an equally foolish notion. See, they say, in any suit if one swear by God, it seems nought; but if one swear by the Gospel, he seems to have done some great thing. To whom we shall say in like manner, *Ye fools and blind!* the Scriptures were written because of God, God is not because of the Scriptures. Greater therefore is God, than what is hallowed by Him. JEROME. Again, if one swore by the altar, none held him guilty of perjury; but if he swore by the gift or the victims or the other things which are offered to God upon the altar, this they exacted most rigorously. And all this they did not out of fear of God, but out of covetousness. Thus the Lord charges them with both folly and fraud, inasmuch as the altar is much greater than the victims
Gloss. non occ. which are sanctified by the altar. GLOSS. And lest their infatuation should go so far, that they should affirm that the gold was more holy than the temple, and the gift than the altar, He argues on another ground, that in the oath which is sworn by the temple and the altar is contained the oath by the gold or by the gift. ORIGEN. In like manner the custom which the Jews had of swearing by the Heaven He reprobates. For they did not, as they supposed, avoid the danger of taking an oath by God, because, *Whoso sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon.*
Gloss.ord. GLOSS. For whoso swears by the creature that is subject, swears by the Divinity that rules over the creation.

ORIGEN. Now an oath is in confirmation of somewhat that has been spoken. The oath here then may signify testimony of Scripture which we produce in confirmation of that word which we speak. So that Divine Scripture is the temple of God,

the gold is the meaning which it contains. As the gold which is outside the Temple is not sanctified, so all thoughts which are without divine Scripture, however admirable they may seem, are not hallowed. We ought not therefore to bring any speculations of our own for the confirmation of doctrine, unless such as we can shew are hallowed by being contained in divine Scripture. The altar is the human heart, which is the chief thing in man. The offerings and gifts that are laid upon the altar, are every thing which is done in the heart, as to pray, to sing, to do alms, to fast. Every offering of a man then is sanctified by his heart, by which the offering is made. There cannot therefore be a more honourable offering than the heart of man, out of which the offering proceeds. If then one's conscience does not smite him, he has confidence towards God, not by reason of his gifts, but so to speak because he has rightly ordered the altar of his heart. Thirdly, we may say that over the temple, that is over every Scripture, and over the altar, that is over every heart, there is a certain meaning which is called the Heaven, the throne of God Himself, in which we shall be able to see the things that are revealed face to face, when that which is perfect is come. HILARY. For since Christ is come, reliance upon the Law is vain; for not Christ by the Law, but the Law by Christ, is sanctified, in whom it rests as on a seat or throne; so are they fools and blind, who, overlooking the sanctifier, pay honour to the things sanctified. AUG. The temple and altar we may also understand of Christ Himself; the gold and the gifts, of the praise and sacrifice of prayer which we offer in Him and through Him. For not He by them, but they by Him, are sanctified.

Aug. Quæst. Ev. i. 34.

23. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

CHRYS. The Lord had said above that they bound heavy burdens upon others, which they themselves would not touch; He now again shews how they aimed at being correct in little things, but neglected weighty matters. JEROME. The Lord had commanded, that for the maintenance of the Priests and Levites, whose portion was the Lord, tithes of every thing should be offered in the temple. Accordingly, the Pharisees (to dismiss mystical expositions) concerned themselves about this alone, that these trifling things should be paid in, but lightly esteemed other things which were weighty. He charges them then with covetousness in exacting carefully the tithes of worthless herbs, while they neglected justice in their transactions of business, mercy to the poor, and faith toward God, which are weighty things. PSEUDO-CHRYS. Or, because these covetous Priests, when any one did not bring his tithes of the smallest thing, made it a matter of grave reprehension; but when one injured his neighbour or sinned against God, they were at no pains to reprove him, careful only of their own profit, neglecting the glory of God, and the salvation of men. For to observe righteousness, to do mercy, and to have faith, these things God commanded for His own glory; but the payment of tithes He established for the support of the Priests, so that the Priests should minister to the people in spiritual things, and the people supply the Priests with carnal things. Thus is it at this time, when all are careful of their own honour, none of God's honour; they jealously protect their own rights, but will not bestow any pains in the service of the Church. If the people pay not their tithes duly, they murmur; but if they see the people in sin, they utter not a word against them. But because some of the Scribes and Pharisees, to whom He is now speaking, were of the people, it is not unsuitable to make a different interpretation; and 'to tithe' may be used as well of him who pays, as of him who receives, tithes. The Scribes then and Pharisees offered tithes of the very best things for the purpose of displaying their righteousness; but in their judgments they were unjust, without mercy for their brethren, without faith for the truth.

ORIGEN. But because it was possible that some, hearing the Lord speak thus, might thereupon neglect paying tithes

of small things, He prudently adds, *These things ought ye to have done,* (i. e. justice, mercy, and faith,) *and not to leave the others undone,* i. e. the tithing of mint, anise, and cummin. REMIG. In these words the Lord shews that all the commandments of the Law, greatest and least, are to be fulfilled. They also are refuted who give alms of the fruits of the earth, supposing that thus they cannot sin, whereas their alms profit them nothing unless they are careful to keep themselves from sin. HILARY. And because it was much less guilt to omit the tithing of herbs than a duty of benevolence, the Lord derides them, *Ye blind guides, which strain out a gnat, and swallow a camel.* JEROME. The *camel* I suppose to mean the weighty precepts, judgment, mercy, and faith; the *gnat,* the tithing of mint, anise, and cummin, and other valueless herbs. The greater of God's commands we *swallow* and overlook, but shew our carelessness by a religious scrupulousness in little things which bring profit with them. ORIGEN. Or, *straining out a gnat,* that is, putting from them small sins; *swallowing a camel,* that is, committing great sins, which He calls camels, from the size and distorted shape of that animal. Morally, The Scribes are those who think nothing else contained in Scripture than the bare letter exhibits; the Pharisees are all those who esteem themselves righteous, and separate themselves from others, saying, 'Come not nigh me, for I am clean.' *Mint, anise, and cummin,* are the seasoning, not the substantial part of food; as in our life and conversation there are some things necessary to justification, as judgment, mercy, and faith; and others which are like the seasoning of our actions, giving them a flavour and sweetness, as abstinence from laughter, fasting, bending the knee, and such like. How shall they not be judged blind who see not that it is of little avail to be a careful dispenser in the least things, if things of chief moment are neglected? These His present discourse overthrows; not forbidding to observe the little things, but bidding to keep more carefully the chief things. GREG. Or otherwise; The gnat stings while it hums; the camel bows its back to receive its load. The Jews then *strained off the gnat,* when they prayed to have the seditious robber released

Greg. Mor. i. 15.

to them; and they swallowed the camel, when they sought with shouts the death of Him who had voluntarily taken on Him the burden of our mortality.

25. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Jerome. In different words, but to the same purport as before, He reproves the hypocrisy and dissimulation of the Pharisees, that they shewed one face to men abroad, but wore another at home. He means not here, that their scrupulousness respecting the cup and the platter was of any importance, but that they affected it to pass off their sanctity upon men; which is clear from His adding, *but inwardly ye are full of ravening and uncleanness.* Pseudo-Chrys. Or, He means that the Jews whenever they were to enter the temple or to offer sacrifice, or on any festivals, used to wash themselves, their clothes, and their vessels, but none cleansed himself from his sins; but God neither commends bodily cleanliness, nor condemns the contrary. But suppose foulness of person or of vessels were offensive to God, which must become foul by being used, how much more does He not abhor foulness of conscience, which we may, if we will, keep ever pure? Hilary. He therefore is reproving those who, pursuing an ostentation of useless scrupulosity, neglected the discharge of useful morality. For it is the inside of the cup that is used; if that be foul, what profit is it to cleanse the outside? And therefore what is needed is purity of the inner conscience, that those things which are of the body may be clean without. Pseudo-Chrys. This He speaks not of the cup and platter of sense, but of that of the understanding, which may be pure before

God, though it have never touched water; but if it have sinned, then though the water of the whole ocean and of all rivers have washed it, it is foul and guilty before God. CHRYS. Note, that speaking of tithes He said, *These things ought ye to have done, and not to leave the other undone:* for tithes are a kind of alms, and what wrong is it to give alms? Yet said He it not to enforce a legal superstition. But here, discoursing of things clean and unclean, He does not add this, but distinguishes and shews that external purity of necessity follows internal; *the outside of the cup and platter* signifying the body, the inside the soul. ORIGEN. This discourse instructs us that we should hasten to become righteous, not to seem so. For whoso seeks to be thought so, cleanses the outside, and has care of the things that are seen, but neglects the heart and conscience. But he who seeks to cleanse that which is within, that is, the thoughts, makes by that means the things without clean also. All professors of false doctrine are cups cleansed on the outside, because of that show of religion which they affect, but within they are full of extortion and guile, hurrying men into error. The *cup* is a vessel for liquids, the *platter* for meat. Every discourse then of which we spiritually drink, and all speech by which we are fed, are vessels for meat and drink. They who study to set forth well-wrought discourse rather than such as is full of healthful meaning, are cups cleansed without; but within full of the defilement of vanity. Also the letter of the Law and the Prophets is a cup of spiritual drink, and a platter of necessary food. The Scribes and Pharisees seek to make plain the outward sense; Christ's disciples labour to exhibit the spiritual sense.

27. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Origen. As above they are said to be *full of extortion and excess,* so here they are *full of hypocrisy and iniquity,* and are likened to *dead men's bones, and all uncleanness.* Pseudo-Chrys. Justly are the bodies of the righteous said to be temples, because in the body of the righteous the soul has dominion, as God in His temple; or because God Himself dwells in righteous bodies. But the bodies of sinners are called sepulchres of the dead, because the sinner's soul is dead in his body; for that cannot be deemed to be alive, which does no spiritual or living act. Jerome. Sepulchres are whitened with lime without, and decorated with marble painted in gold and various colours, but within are full of dead men's bones. Thus crooked teachers who teach one thing and do another, affect purity in their dress, and humility in their speech, but within are full of all uncleanness, covetousness, and lust. Origen. For all feigned righteousness is dead, forasmuch as it is not done for God's sake; yea, rather it is no righteousness at all, any more than a dead man is a man, or an actor who represents any character is the man whom he represents. There is therefore within them so much of bones and uncleanness as are the good things that they wickedly pretend to. And they seem righteous outwardly, not in the eyes of such as the Scripture
Ps. 82, 6. calls *Gods,* but of such only as *die like men.* Greg. But
Greg. Mor. xxvi. 32. before their strict Judge they cannot have the plea of ignorance, for by assuming in the eyes of men every form of sanctity, they witness against themselves that they are not ignorant how to live well. Pseudo-Chrys. But say, hypocrite, if it be good to be wicked, why do you not desire to seem that which you desire to be? For what it is shameful to seem, that it is more shameful to be; and what to seem is fair, that it is fairer to be. Either therefore be what you seem, or seem what you are.

29. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30. And say, If we had been in the days of our

fathers, we would not have been partakers with them in the blood of the prophets.

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

JEROME. By a most subtle syllogism He proves them to be the sons of murderers, while to gain good character and reputation with the people, they build the sepulchres of the Prophets whom their fathers put to death. ORIGEN. Without just cause He seems to utter denunciations against those who build the sepulchres of the Prophets; for so far what they did was praiseworthy; how then do they deserve this *woe?* CHRYS. He does not blame them for building the sepulchres, but discovers the design with which they built them; which was not to honour the slain, but to erect to themselves a triumphal monument of the murder, as fearing that in process of time the memory of this their audacious wickedness should perish. PSEUDO-CHRYS. Or, they said within themselves, If we do good to the poor not many see it, and then but for a moment; were it not better to raise buildings which all may see, not only now, but in all time to come? O foolish man, what boots this posthumous memory, if, where you are, you are tortured, and where you are not there you are praised? While He corrects the Jews, He instructs the Christians; for had these things been spoken to the former only, they would have been spoken, but not written; but now they were spoken on their account, and written on ours. When one, besides other good deeds, raises sacred buildings, it is an addition to his good works; but if without any other good works, it is a passion for worldly renown. The martyrs joy not to be honoured with money which has caused the poor to weep. The Jews, moreover, have ever been adorers of saints of former times, and contemners, yea persecutors, of the living. Because they could not endure the reproaches of their own Prophets, they persecuted and killed them; but afterwards the succeeding generation perceived the error of their fathers, and thus in grief at the death of innocent Prophets, they built up

Chrys. Hom. lxxiv.

monuments of them. But they themselves in like manner persecuted and put to death the Prophets of their own time, when they rebuked them for their sins. This is what is meant, And ye say, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.* JEROME. Though they speak not this in words, they proclaim it by their actions, in ambitious and magnificent structures to their memory. PSEUDO-CHRYS. What they thought in their hearts, that they spoke by their deeds. Christ lays bare here the natural habit of all wicked men; each readily apprehends the other's fault, but none his own; for in another's case each man has an unprejudiced heart, but in his own case it is distorted. Therefore in the cause of others we can all easily be righteous judges. He only is the truly righteous and wise who is able to judge himself. It follows, *Wherefore ye be witnesses unto yourselves, that you are the children of them which killed the Prophets.* CHRYS. What kind of accusation is this, to call one the son of a murderer, who partakes not in his father's disposition? Clearly there is no guilt in being so; wherefore this must be said in proof of their resemblance in wickedness. PSEUDO-CHRYS. The character of the parents is a witness to the sons; if the father be good and the mother bad, or the reverse, the children may follow sometimes one, sometimes the other. But when both are the same, it very rarely happens that bad sons spring of good parents, or the reverse, though it be so sometimes. This is as a man is sometimes born out of the rule of nature, having six fingers or no eyes.

ORIGEN. And in the prophetic writings, the historical sense is the body, the spiritual meaning is the soul; the sepulchres are the letter and books themselves of Scripture. They then who attend only to the historical meaning, honour the bodies of the Prophets, and set in the letter as in a sepulchre; and are called Pharisees, i.e. 'cut off,' as it were cutting off the soul of the Prophets from their body.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

Chrys. He had said against the Scribes and Pharisees, that they were the children of those who killed the Prophets; now therefore He shews that they were like them in wickedness, and that that was false that they said, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.* Wherefore He now says, *Fill ye up the measure of your fathers.* This is not a command, but a prophecy of what is to be. Pseudo-Chrys. He foretels, that as their fathers killed the Prophets, so they also should kill Christ, and the Apostles, and other holy men. As suppose you had a quarrel with some one, you might say to your adversary, Do to me what you are about to do; but you do not therein bid him do it, but shew him that you are aware of his manœuvres. And in fact they went beyond the measure of their fathers; for they put to death only men, these crucified God. But because He stooped to death of His own free choice, He does not lay on them the sin of His death, but only the death of the Apostles and other holy men. Whence also He said, *Fill up,* and not *Fill over;* for a just and merciful Judge overlooks his own wrongs, and only punishes those done to others. Origen. They fill up the measure of their fathers' sins by their not believing in Christ. And the cause of their unbelief was, that they looked only to the letter and the body, and would understand nothing spiritual in them. Hilary. Because then they will fill up the

measure of their fathers' purposes, therefore are they *serpents, and an offspring of vipers.* JEROME. The same had been said by John the Baptist. Wherefore as of vipers are born vipers, so of your fathers who were murderers are you born murderers. PSEUDO-CHRYS. He calls them *offspring of vipers,* because the nature of vipers is such that the young burst the womb of their dam, and so come forth; and in like manner the Jews condemned their fathers, finding fault with their deeds. He says, *How shall ye escape the damnation of hell?* By building the tombs of the saints? But the first step of piety is to love holiness, the next, to love the saints; for it is not reasonable in him to honour the righteous, who despises righteousness. The saints cannot be friends to those to whom God is an enemy. Shall ye be saved by a mere name, because ye seem to be among God's people! Forasmuch as an open enemy is better than a false friend, so is he more hateful to God, who calls himself the servant of God, and does the commands of the Devil. Indeed, before God he who has resolved to kill a worm is a murderer before the deed is done, for it is the will that is rewarded for good, or punished for evil. Deeds are evidence of the will. God then does not require deeds on His own account that He may know how to judge, but for the sake of other men, that they may perceive that God is righteous. And God affords the opportunity of sin to the wicked, not to make them sin, but to manifest the sinner; and also to the good He gives opportunity to shew the purpose of their will. In this way then He gave the Scribes and Pharisees opportunity of shewing their purposes, *Behold, I send unto you Prophets, and wise men, and Scribes.* HILARY. That is, the Apostles, who, as foretelling things to come, are *Prophets;* as having knowledge of Christ, are *wise men;* as understanding the Law, are *Scribes.* JEROME. Or, as the Apostle writes to
1 Cor. 12 the Corinthians that there are various gifts among Christ's disciples; some Prophets, who foretel things to come; some wise men, who know when they ought to speak; others Scribes taught in the Law; of whom Stephen was stoned, Paul killed, Peter crucified, and the disciples of the Apostles beaten, in the Acts; and they persecuted them from city to city, driving them out of Judæa, that they might go to the Gentiles. ORIGEN. Or the Scribes who are sent by Christ,

are Scribes according to the Gospel, whom the spirit quickens and the letter does not kill, as did the letter of the Law, which whoso followed ran into vain superstitions. The simple words of the Gospel are sufficient for salvation. But the Scribes of the Law do yet scourge the Scribes of the New Testament, by detracting from them in their synagogues; and the heretics also, who are spiritual Pharisees, with their tongues murder the Christians, and persecute them from city to city, sometimes in the body, sometimes also in the spirit, seeking to drive them from their own city of the Law, the Prophets, and the Gospel, into another Gospel. CHRYS. Then to shew them that they should not do this without punishment, He holds out an unspeakable terror over them, *That upon you may come all the righteous blood.* RABAN. That is, all the vengeance due for the shedding of the blood of the righteous. JEROME. Concerning the Abel here spoken of, there is no doubt that it is he whom his brother Cain murdered. He is proved to have been righteous, not only by this judgment of the Lord, but by the passage in Genesis, which says that his offerings were accepted by God. But we must enquire who is this Zacharias, son of Barachias, because we read of many Zachariases; and that we might not mistake, here it is added, *whom ye slew between the temple and the altar.* Some say that it is that Zacharias who is the eleventh among the twelve Prophets, and his father's name agrees to this, but when he was slain between the temple and the altar, Scripture does not mention; but above all, in his time there were scarce even the ruins of the temple. Others will have it to be Zacharias the father of John. ORIGEN. A tradition has come down to us, that there was one place in the temple in which virgins were allowed to worship God, married women being forbidden to stand there. And Mary, after the Saviour's birth, going into the temple, stood to pray in this place of the virgins. And when they who knew that she had borne a Son were hindering her, Zacharias said, that forasmuch as she was still a virgin, she was worthy of the place of the virgins. Whereupon, as though he manifestly were contravening the Law, he was slain there between the temple and the altar by the men of that generation; and thus this

word of Christ is true which He spake to those who were standing there, *whom ye slew*[a]. JEROME. But as this has no Scripture authority, it is as readily despised as offered. Others
2 Chron. 24, 21. will have it to be that Zacharias who was killed by Joas, king of Judah, between the temple and the altar, that is, in the court of the temple. But that Zacharias was not the son of Barachias, but of Jehoiada the Priest. But Barachias in our language is interpreted 'Blessed of the Lord,' so that the righteousness of Joiada the Priest is expressed by this Hebrew word. But in the Gospel which the Nazarenes use, we find written 'son of Joiada' instead of *son of Barachias*. REMIG. It should be enquired too how He says, *to the blood of Zacharias,* since the blood of many more saints was afterwards shed. This is thus explained. Abel a keeper of sheep was killed in the field, Zacharias a priest was slain in the court of the temple. The Lord therefore names these two, because by these all holy martyrs are denoted, both of lay and priestly order. CHRYS. Moreover, He names Abel, to shew that it would be out of envy that they would kill Christ and His disciples. He names Zacharias, because there was a twofold resemblance in his case, the sacred place, as well as the sacred person.

ORIGEN. Zacharias is interpreted 'The memory of God. Whosoever then hastes to obliterate the memory of God, seems to those to whom he gives offence to shed the blood of Zacharias the son of Barachias. For it is by the blessing of God that we retain the memory of God. Also the memory of God is slain by the wicked, when the Temple of God is polluted by the lustful, and His altar defiled by the carelessness of prayers. Abel is interpreted 'mourning.' He then who does not receive that, *Blessed are they that mourn,* sheds the blood of Abel, that is, puts away the truth of wholesome mourning. Some also shed, as it were, the blood of the Scriptures by putting aside their truth; for all Scripture, if it is not understood according to its truth, is dead. CHRYS.

[a] This tradition is mentioned also by Cyril A.? adv. Anthrop. 27. and Pseudo-Basil, Hom. de Sanct. Christ. Gen. 5. Theophylact (in loc.) and Euthymius who mention it, probably derived it from Origen. Jerome (in loc.) gives another of the same character from some apocryphal books, but sets it aside and adopts the interpretation given in the text. The murder of Zacharias, father of John the Baptist, is related in the apocryphal Protevangelium of S. James, c. 23. but ascribed to a different cause.

And to take away all excuse from them that they might not say, Because you sent them to the Gentiles thereat were we offended, He foretels that His disciples should be sent to them, and it is of their punishment that He adds, *Verily I say unto you, All these things shall come upon this generation.*
GLOSS. He means not only those there present, but the whole Gloss ord
generation before and after, for all were one city and one body of the Devil. JEROME. The rule of the Scriptures is only to know two generations, one of good the other of bad.
Of the generation of the good it is said, *The generation of* Ps. 112,
the righteous shall be blessed. And of the bad it is said 2.
in the present passage, *Generation of vipers.* These then, because they did against the Apostles like things as Cain and Joas, are described as of one generation. CHRYS. Otherwise; Because He delayed the punishment of hell which He had threatened them with, He pronounces against them threats of present evil, saying, *All these things shall come upon this generation.* PSEUDO-CHRYS. As all the good things which had been merited by all the saints in each generation since the foundation of the world were bestowed upon that last generation which received Christ; so all the evil that all the wicked in every generation from the foundation of the world had deserved to suffer, came upon that last generation of the Jews which rejected Christ. Or thus; As all the righteous of former saints, yea, of all the saints, could not merit that so great grace as was given to men in Christ; so the sins of all the wicked could not deserve so much evil as came upon the Jews, that they should suffer such things as these suffered from the Romans, and that in after time every generation of them to the end of the world should be cast off from God, and be made a mock by all the Gentiles. For what is there worse than to reject and in such sort to put to death the Son coming in mercy and lowliness! Or thus; Nations and states when they sin are not thereupon immediately punished by God, but He waits for many generations; but when He sees fit to destroy that state or nation, He then seems to visit upon them the sins of all former generations, and one generation suffers the accumulation of all that former generations have deserved. Thus this generation of the Jews seems to have been punished for their fathers; but

in truth they suffered not for others, but on their own account. CHRYS. For he who having seen many sinning yet remains uncorrected, but rather does the same or worse, is obnoxious to heavier punishment.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

CHRYS. The Lord next turns to address the city, desiring to instruct His hearers thereby. *O Jerusalem, Jerusalem:* this repetition of the name is a mark of compassion and intense love. JEROME. By *Jerusalem* He means not the stones and buildings, but the dwellers there, over whom He laments with the feeling of a Father. PSEUDO-CHRYS. Foreseeing the destruction of the city, and the blow it would receive from the Romans, He called to mind the blood of the saints which had been, and should yet be, shed in it. Thou killedst Esaias who was sent unto thee, and stonedst my servant Jeremias; thou dashedst out the brains of Ezechiel by dragging him over stones; how shalt thou be saved, which wilt not suffer a physician to come nigh thee? And He said not, Didst kill and stone; but, *Killest,* and *Stonest;* that is, This is a common and natural practice with thee, to kill and stone the saints. She did to the Apostles the same things which she had once done to the Prophets. CHRYS. Having thus addressed her, and spoken of her cruel murders, He said, as justifying Himself, *How often would I have gathered thy children together!* as much as to say, Notwithstanding, these thy murders have not alienated Me from thee, but I would have taken thee to Me, not once or twice, but many times. The strength

of His affection He shews by the comparison of a hen. AUG. This species has the greatest affection for its brood, insomuch that when they are sick the mother sickens also; and what you will hardly find in any other animal, it will fight against the kite, protecting its young with its wings. In like manner our mother, the Wisdom of God, sickened as it were in the putting on the flesh, according to that of the Apostle, *The weakness of God is stronger than men,* protects our weakness, and resists the Devil that he should not make us his prey. ORIGEN. He calls them children of Jerusalem, just as we call each generation of citizens the sons of the preceding generation. And He says, *How often,* though it is well known that once only did He teach the Jews in the body, because Christ was ever present in Moses, and in the Prophets, and in the Angels, ministering to human salvation in every generation. Whosoever shall not have been gathered in by Him shall be judged, as though he had refused to be gathered in. RABAN. Let heretics then cease to assign to Christ a beginning from the Virgin; let them leave off to preach one God of the Law and another of the Prophets. AUG. Where is that omnipotence, by the which He did whatsoever pleased Him both in heaven and in earth, if He would have gathered the children of Jerusalem and did not? Was it not that she would not that her children should be gathered by Him, and yet He did, notwithstanding, gather those of her children whom He would? CHRYS. Then He threatens the punishment of which they were ever in fear, to wit, the overthrow of the city and temple, saying, *Behold, your house is left unto you desolate.* PSEUDO-CHRYS. As the body, when the spirit departs, first becomes cold, and then decays and decomposes; so also your temple, when God's Spirit shall have withdrawn, shall be first filled with strife and anarchy, and after shall come to ruin.

Aug. Quæst. Ev. i. 36.

1 Cor. 1, 25.

Raban. non occ.

Aug. Ench. 97.

ORIGEN. In like manner to all such as would not be gathered under His wings Christ speaks this threat; *Behold, your house is left unto you desolate;* i. e. your soul and your body. But if any one of you will not be gathered under the wings of Christ, from the very time when he shall have refused to be so gathered, (by a mental rather than a bodily act,) he shall no more see the beauty of the

word, till repenting of his evil purpose he shall say, *Blessed is He that cometh in the name of the Lord.* And the word of the Lord then comes with a blessing upon a man's heart, when one is turned to God. JEROME. *I say unto you, Ye shall not see Me, &c.* That is to say, Unless ye shall do penitence, and shall confess that I am He of whom the Prophets have spoken, the Son of the Almighty Father, ye shall not see My face. Thus the Jews have a time allowed for their repentance. Let them confess Him blessed who cometh in the name of the Lord, and they shall then behold Christ's face. CHRYS. Otherwise; In this He covertly alludes to His second coming, when surely they shall worship Him. *Henceforth,* means from the time of His crucifixion.

CHAP. XXIV.

1. And Jesus went out, and departed from the temple: and His disciples came to Him for to shew Him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Origen. Christ, when He had foretold all that should come upon Jerusalem, *went forth out of the temple,* He, who while He was in it, had upheld the temple that it should not fall. And so each man, being the temple of God by reason of the Spirit of God dwelling in him, is himself the cause of his being deserted, that Christ should depart from him. It is worthy of note how they *shew Him the buildings of the temple,* as though He had never seen them. We reply, that when Christ had foretold the destruction that should come upon the temple, His disciples were amazed at the thought that so magnificent buildings should be utterly ruined, and therefore they shew them to Him to move Him to pity, that He would not do what He had threatened. And because the constitution of human nature is wonderful, being made the temple of God, the disciples and the rest of the saints confessing the wonderful working of God in respect of the forming of men, intercede before the face of Christ, that He would not forsake the human race for their sins. Raban. The historical sense is clear, that in the forty-second year after the Lord's passion, the city and temple were overthrown under the Roman Emperors Vespasian and Titus. Remig. So it was ordained of God, that as soon as the light of grace was revealed, the temple with its ceremonies should be taken out of the way, lest any weakling in the faith, be-

holding all the things instituted of the Lord and hallowed by the Prophets yet abiding, might be gradually drawn away from the purity of the faith to a carnal Judaism. CHRYS. How means He this, that *one stone shall not be left upon another?* Either as conveying the notion of its utter overthrow; or with respect to the place in which it stood, for its parts were broken up to its very foundations. But I would add, that, after the fate it underwent, the most captious might be satisfied that its very fragments have perished.

Chrys. Hom. lxxv.

JEROME. Figuratively; When the Lord departed from the temple, all the buildings of the Law and the structure of the Commandments were so overthrown, that none of them could be fulfilled by the Jews, but, the Head being taken away, all the parts were at war among themselves. ORIGEN. Every man also, who, by taking into Him the word of God, is become a temple, if after sinning he yet retains in part the traces of faith and religion, his temple is in part destroyed, and in part standing. But he who after sin has no regard for himself is gradually alienated, until he has altogether forsaken the living God, and so *one stone is not left upon another* of God's commandments, which he has not *thrown down.*

3. And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in My name, saying, I am Christ; and shall deceive many.

REMIG. The Lord continuing His walk arrives at Mount Olivet, having by the way foretold the destruction of the temple to those disciples who had shewn and commended the buildings. When they had reached the Mount they came to Him, asking Him further of this. CHRYS. They asked Him in private, because they were great things about which they were going to ask Him. They wished to know the

day of His coming, for the vehement desire they had to see His glory. JEROME. They ask Him three things. First, The time of the destruction of Jerusalem, saying, *Tell us when shall these things be?* Secondly, The time of Christ's coming, saying, *And what shall be the sign of Thy coming?* Thirdly, The time of the consummation of this world, saying, *And of the end of the world?* CHRYS. Luke speaks of one enquiry, that concerning Jerusalem, as though the disciples supposed that Christ's coming should be then, and the end of the world should be when Jerusalem should be destroyed. Whereas Mark does not state them all to have asked concerning the destruction of Jerusalem, but Peter, James, John, and Andrew, as having more bold and free speech with Christ. ORIGEN. I think Mount Olivet to be a mystery of the Church out of the Gentiles. REMIG. For Mount Olivet has no unfruitful trees, but olives, which supply light to dispel darkness, which give rest to the weary, health to the sick. And sitting on Mount Olivet over against the temple, the Lord discourses of its destruction, and the destruction of the Jewish nation, that even by His choice of a situation He might shew, that abiding still in the Church He condemns the pride of the wicked. ORIGEN. For the husbandman dwelling on Mount Olivet is the word of God confirmed in the Church, that is, Christ, who ever grafts the branches of the wild olive on the good olive tree of the Fathers. They who have confidence before Christ, seek to learn the sign of the coming of Christ, and of the consummation of this world. And the coming of the Word into the soul is of two sorts. The first is that foolish preaching concerning Christ, when we preach that Christ was born and crucified; the second its coming in perfect men, concerning which it is said, *We* 1 Cor. 2,6.
speak wisdom among them that are perfect; and to this second coming is added the end of the world in the perfect man to whom the world is crucified. HILARY. And because the questions of the disciples are threefold, they are separated by different times and meanings. That concerning the destruction of the city is first answered, and is then confirmed by truth of doctrine, that no seducer might prevail with the ignorant. CHRYS. His first answer is neither concerning the destruction of Jerusalem, nor concerning

His second coming, but concerning the evils which were to be immediately encountered. JEROME. One of them of whom He speaks was Simon of Samaria, of whom we read in the Acts of the Apostles, that he gave himself out to be the great Power, leaving these things written in his works[a] among others, I am the Word of God, I am the Almighty, I am all things of God. The Apostle John also in his
1 John 2, 18. Epistle, *Ye have heard that Antichrist shall come; even now there are many Antichrists.* I suppose all heresiarchs to be Antichrists, and under the name of Christ to teach those things which are contrary to Christ. No wonder if we see some led away by such teachers, when the Lord has said, *And shall deceive many.* ORIGEN. They that are de-
Mat. 7, 13. ceived are many, because *wide is the gate that leadeth to destruction, and many there be which go in thereat.* This one thing is enough to detect the Antichrists and seducers that they shall say, *I am Christ,* which Christ Himself is no where read to have said: for the works of God, and the word which He taught, and His power, were enough to produce belief that He is Christ. For every discourse which professes to expound Scripture faithfully, and has not the truth, is Antichrist. For the truth is Christ, that which feigns itself to be the truth is Antichrist. So also all virtues are Christ, all that feigns itself to be virtue is Antichrist; for Christ has in Himself in truth all manner of good for the edification of men, but the devil has forged resemblances of the same for the deceiving of the saints. We have need therefore of God to help us, that none deceive us, neither word nor power. It is a bad thing to find any one erring in his course of life; but I esteem it much worse not to think according to the most true rule of Scripture.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

[a] "The followers of Simon and Cleobius compose books in the name of Christ and His disciples, which they circulate, and so deceive men." *Apostol. Const.* The author of the Treatise *De Divinis Nomin.* also mentions "Simon's Controversial Discourses." *Vallarsi.*

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

AUG. To this enquiry of the disciples the Lord makes answer, declaring all things which were to come to pass from that time forwards, whether relating to the destruction of Jerusalem, which had given occasion to their enquiry; or to His coming through the Church, in which He ceases not to come to the end of time; for He is acknowledged as coming among His own, while new members are daily born to Him; or relating to the end itself when He shall appear to judge the quick and the dead. When then He describes the signs which shall attend these three events, we must carefully consider which signs belong to which events, lest perchance we refer to one that which belongs to another. Aug. Ep. 199. 25.
CHRYS. Here He speaks of the battles which should be fought at Jerusalem; when He says, *Ye shall hear wars, and rumours of wars.* ORIGEN. To hear the shouts raised in the battles, is to *hear wars;* to hear *rumours of wars,* is to hear accounts of wars waged afar off. CHRYS. And because this might alarm the disciples, He continues, *See that ye be not troubled.* And because they supposed that the end of the world would follow immediately after the war in which Jerusalem should be destroyed, He corrects their suspicions concerning this, *These things must come to pass, but the end is not yet.* JEROME. That is, Think not that the day of judgment is at hand, but that it is reserved against another time; the sign of which is plainly put in what follows, *For nation shall rise against nation, and kingdom against kingdom.* RABAN.[b] Or, this is a warning to the Apostles not to flee from Jerusalem and Judæa in terror of these things, when they should begin to come upon them; because the end was not immediately, but the desolation of the province, and the destruction of the city and temple should not come till the fortieth year. And we know that most grievous woes,

[b] From this to v. 36. the commentary of Rabanus is wanting in the printed edition. See Pref.

which spread over the whole province, fell out to the very letter. CHRYS. And to shew that He also should fight against the Jews, He tells them not only of wars, but of calamities inflicted by Providence, *And there shall be pestilences, and famines, and earthquakes in divers places.* RABAN. *Nation shall rise against nation,* shews the disquietude of men's minds; *pestilences,* the affliction of their bodies; *famines,* the barrenness of the soil; *earthquakes in divers places,* wrath from heaven above. CHRYS. And these things shall not happen according to the order of nature before established among men, but shall come of wrath from heaven, and therefore He said not that they should come only, or come suddenly, but adds significantly, *These all are the beginnings of troubles,* that is, of the Jewish troubles. ORIGEN. Or otherwise; As the body sickens before the death of the man, so it must needs be that before the consummation of this world the earth should be shaken, as though it were palsied, with frequent earthquakes, the air should gather a deadly quality and become pestilential, and that the vital energy of the soil should fail, and its fruits wither. And by consequence of this scarcity, men are stirred up to robbery and war. But because war and strife arise sometimes from covetousness, and sometimes from desire of power and empty glory, of these which shall happen before the end of the world a yet deeper cause shall be assignable. For as Christ's coming brought through His divine power peace to divers nations, so it shall be on the other hand, *that when iniquity shall abound, the love of many shall wax cold,* and God and His Christ shall desert them; wars shall be again when actions which beget wars are not hindered by holiness; and hostile powers when they are not restrained by the Saints and by Christ shall work unchecked in the hearts of men, stirring up nation against nation, and kingdom against kingdom. But if, as some will have it, famine and pestilence are from the Angels of Satan, these shall then gather might from opposite powers, when the salt of the earth, and the lights of the world, Christ's disciples, shall be no longer, destroying those things which the malice of dæmons hatches. Ofttimes in Israel famines and pestilences were caused by sin, and removed by the prayers of the Saints. Well is that

1 Kings 17, 1. Jer. 14. James 5, 17. 18.

said, *In divers places,* for God will not destroy the whole race of men at once, but judging them in portions, He gives opportunity of repentance. But if some stop be not put to these evils in their commencement, they will progress to worse, as it follows, *These all are the beginnings of sorrows,* that is, sorrows common to the whole world, and those which are to come upon the wicked who shall be tormented in most sharp pains.

JEROME. Figuratively; Kingdom rising against kingdom and pestilence of that discourse which spreadeth as a plague-spot, and hunger of hearing the word of God, and commotion throughout the earth, and separation from the true faith, may be rather understood of the heretics, who fighting among themselves give the victory to the Church. ORIGEN. This must come to pass before we can see the perfection of that wisdom which is in Christ; but not yet shall be that end which we seek, for a peaceful end is far from those men. JEROME. *These all are the beginnings of sorrows,* is better understood of pains of labour, as it were the conception of the coming of Antichrist, and not of the birth.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

RABAN. For what desert so many evils are to be brought

upon Jerusalem, and the whole Jewish province the Lord shews, when He adds, *Then shall they deliver you up, &c.* Chrys. Or otherwise; The disciples when they heard these things which were spoken of Jerusalem might suppose that they should be beyond reach of harm, as though what they now heard was the sufferings of others, while they themselves should meet with nothing but prosperous times, He therefore announces the grievous things which should befal them, putting them in fear for themselves. First He had bid them be on their guard against the arts of false teachers, He now foretels to them the violence of tyrants. In good season He thus introduces their own woes, as here they will receive consolation from the common calamities; and He held out to them not this comfort only, but also that of the cause for which they should suffer, shewing that it was for His name's sake, *And ye shall be hated of all men for My name's sake.* Origen. But how should the people of Christ be hated by the nations who dwelt in the uttermost parts of the earth? But one may perhaps say, that in this place *all* is put hyperbolically for many. But this that He says, *Then shall they deliver you,* presents some difficulty; for before these things the Christians were delivered to tribulation. To this it may be answered, that at that time the Christians shall be more delivered to tribulation than ever. And persons in any misfortune love to examine into the origin of them, and to talk about them. Hence when the worship of the Gods shall be almost deserted by reason of the multitude of Christians, it will be said that that is the cause of the wars, and famines, and pestilences; and of the earthquakes also they will say that the Christians are the cause, whence the persecution of the Churches. Chrys. Having named two sources of opposition, that from seducers, and that from enemies, He adds a third, that from false brethren; *And then shall many be offended, and shall betray one another, and shall hate one another.* See Paul bewailing these same
2 Cor. 7, 5. things, *Without were fightings, within were fears;* and in
2 Cor. 11, 26. another place; *In perils among false brethren,* of whom
he says, *Such are false Apostles, deceitful workers.* Remig.
v. 13. As the capture of Jerusalem approached, many rose up, calling themselves Christians, and deceived many; such

Paul calls *false brethren*, John *Antichrists*. HILARY. Such was Nicolaus, one of the seven deacons, who led astray many by his pretences. And Simon Magus who, armed with diabolic works and words, perverted many by false miracles. CHRYS. And He adds, what is still more cruel, that such false Prophets shall have no alleviation in charity; *Because iniquity shall abound, the love of many shall wax cold.* REMIG. That is, true love towards God and our neighbour, in proportion as each surrenders himself to iniquity, in that proportion will the flame of charity in his heart be extinguished. JEROME. Observe, He says, *the love of many*, not 'of all,' for in the Apostles, and those like them, love would continue, as Paul speaks, *Who shall* Rom.
separate us from the love of Christ? REMIG. *Whoso shall* 8, 35.
endure unto the end, i.e. to the end of his life; for whoso to the end of his life shall persevere in the confession of the name of Christ, and in love, he shall be saved. CHRYS. Then that they should not say, How then shall we live among so many evils? He promises not only that they should live, but that they should teach every where. *And this Gospel of the kingdom shall be preached in all the world.* REMIG. For the Lord knew that the hearts of the disciples would be made sad by the destruction of Jerusalem, and overthrow of their nation, and He therefore comforts them with a promise that more of the Gentiles should believe than of the Jews should perish. CHRYS. That before the taking of Jerusalem the Gospel was preached every where, hear what Paul says, *Their sound is gone out into all the earth;* and Rom.
see himself travelling from Jerusalem into Spain. And if 10, 18.
one had so large a province, think how much all must have done. Whence writing to certain, he says of the Gospel, *It bears fruit, and increases in every creature under heaven.* Col. 1, 6.
And this is the strongest proof of Christ's power, that in thirty years or a little more, the word of the Gospel filled the ends of the world. Though the Gospel was preached every where, yet all did not believe, whence He adds, *For a witness unto all nations*, in accusation, that is, of such as believe not, they who have believed bearing witness against them that believed not, and condemning them. And in fit season did Jerusalem fall, namely, after the Gospel had been preached throughout the world; as it follows, *And then*

shall the consummation come, i.e. the end of Jerusalem. For they who have seen Christ's power shining forth every where, and in brief space spread over the whole world, what mercy did they deserve when they continued still in ingratitude? REMIG. But the whole passage might be referred to the end of the world. For then *shall many be offended,* and depart from the faith, when they see the numbers and wealth of the wicked, and the miracles of Antichrist, and they shall persecute their brethren; and Antichrist shall send *false Prophets, who shall deceive many; iniquity shall abound,* because the number of the wicked shall be increased; and *love shall wax cold,* because the number of the good shall diminish. JEROME. And the sign of the Lord's second coming is, that *the Gospel shall be preached in all the world,* so that all may be without excuse. ORIGEN. And that, *Ye shall be hated of all men for My name's sake,* might be then applied thus; That indeed at this time all nations are conspired together against the Christians, but that when the things foretold by Christ shall have come to pass, then there shall be persecutions, not as before in places, but every
Aug. Ep. 199. 46. where against the people of God. AUG. But that this preaching *the Gospel of the kingdom in all the world* was accomplished by the Apostles, we have not any certain evidence, to prove. There are numberless barbarous nations in Africa, among whom the Gospel is not even yet preached, as it is easy to learn from the prisoners who are brought from thence. But it cannot be said that these have no part in the promise of God. For God promised with an oath not the Romans only, but all nations to the seed of Abraham. But in whatever nation there is yet no Church established, it must needs be that there should be one, not that all the people should believe; for how then should that be fulfilled, *Ye shall be hated of all nations for My name's sake,* unless there be in all nations those who hate and those who are hated? That preaching therefore was not accomplished by the Apostles, while as yet there were nations among whom it had not begun to be fulfilled. The words of the Apostle also, *Their sound hath gone out into all the world,* though expressed as of time past, are meant to apply to something future, not
Ps. 19, 4. yet completed; as the Prophet, whose words he quotes, said that the Gospel bore fruit and grew in the whole world.

to shew thereby to what extent its growth should come. If then we know not when it shall be that the whole world shall be filled with the Gospel, undoubtedly we know not when the end shall be; but it shall not be before such time. ORIGEN. When every nation shall have heard the preaching of the Gospel, then shall come the end of the world. For at this time there are many nations, not of barbarians only, but of our own, who have not yet heard the word of Christianity. GLOSS.[c] But it is possible to maintain both applications of the passage, if only we will take this diffusion of Gospel preaching in a double sense. If we understand it of fruit produced by the preaching, and the foundation in every nation of a Church of believers in Christ, as Augustine (in the passage above quoted) expounds it, then it is a sign which ought to precede the end of the world, and which did not precede the destruction of Jerusalem. But if we understand it of the fame of their preaching, then it was accomplished before the destruction of Jerusalem, when Christ's disciples had been dispersed over the four quarters of the earth. Whence Jerome says, I do not suppose that there remained any nation which knew not the name of Christ; for where preacher had never been, some notion of the faith must have been communicated by neighbouring nations.

Gloss. non occ.

Hieron. in loc.

ORIGEN. Morally; He who shall see that glorious second coming of the word of God into his soul, must needs suffer in proportion to the measure of his proficiency assaults of opposing influences, and Christ in him must be hated by all, not only by the nations literally understood, but by the nations of spiritual vices. And in such enquiries there will be few who shall reach the truth with any fulness, the more part shall be offended and fall therefrom, betraying and accusing one another because of their disagreement respecting doctrines, which shall give rise to a mutual hatred. Also there shall be many setting forth unsound words concerning things to come, and interpreting the Prophets in a manner in which they ought not; these are the false Prophets who shall deceive many, and who shall cause to wax cold that fervour of love which was before in the simplicity of the

[c] This Gloss appears to be a note of S. Thomas, in confirmation of the view of S. Chrysostom, which refers this to the taking of Jerusalem. cf. Iren. Hæres. i. 2 and 3.

faith. But he who can abide firmly in the Apostolic tradition, he shall be saved; and the Gospel being preached to the minds of all shall be for a testimony to all nations, that is, to all the unbelieving thoughts of the soul.

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16. Then let them which be in Judæa flee into the mountains:

17. Let him which is on the housetop not come down to take any thing out of his house.

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

CHRYS. As above He had obscurely intimated the end of Jerusalem; He now proceeds to a more plain announcement of it, citing a prophecy which should make them believe it. JEROME. That, *Let him that readeth understand,* is said to call us to the mystic understanding of the place. What we
Dan. 9, 27. sec. LXX. read in Daniel is this; *And in the midst of the week the sacrifice and the oblation shall be taken away, and in the temple shall be the abomination of desolations until the consummation of the time, and consummation shall be given*
Aug. Ep. 199. 31. *upon the desolate.* AUG. Luke, in order to shew that the abomination of desolation foretold by Daniel had reference to the time of the siege of Jerusalem, repeats these words

of our Lord, *When ye shall see Jerusalem encompassed by armies, then know ye that its desolation draweth nigh.* Pseudo-Chrys. Whence I think that by *the abomination of desolation,* He means the army by which the city of the holy Jerusalem was desolated. Jerome. Or it may be understood of the statue of Cæsar, which Pilate set up in the temple; or of the equestrian statue of Adrian, which stood to the present time in the very Holy of Holies. For, according to the Old Scripture, an idol is called 'abomination;' *of desolation* is added, because the idol was set up in the desolated and deserted temple. Chrys. Or because he who desolated the city and the temple placed his statue there. He says, *When ye shall see,* because these things were to happen while some of them were yet alive. Wherein admire Christ's power, and the courage of the disciples, who preached through those times in which all things Jewish were the object of attack. The Apostles, being Jews, introduced new laws in opposition to the Roman authority. The Romans conquered countless thousands of Jews, but could not overcome twelve unarmed unprotected men. But because it had often happened to the Jews to be recovered in very desperate circumstances, as in the times of Sennacherib and Antiochus, that no man might look for any such event now, He gave command to His disciples to fly, saying, *Then let them which are in Judæa flee to the mountains.* Remig. And this we know was so done when the fall of Jerusalem drew near; for on the approach of the Roman army, all the Christians in the province, warned, as ecclesiastical history tells us, miraculously from heaven, withdrew, and passing the Jordan, took refuge in the city of Pella; and under the protection of that King Agrippa, of whom we read in the Acts of the Apostles, they continued some time; but Agrippa himself with the Jews whom he governed, was subjected to the dominion of the Romans. Chrys. Then to shew how inevitable the evils that should come upon the Jews, and how infinite their calamity, He adds, *And let him which is on the housetop, not come down to take any thing out of his house,* for it was better to be saved, and to lose his clothes, than to put on a garment and perish; and of him who is in the field He says the same. For if those who are in the

Luke 21, 20.

Chrys. Hom. lxxvi.

Euseb. H. E. iii. 5.

city fly from it, little need is there for those who are abroad to return to the city. But it is easy to despise money, and not hard to provide other raiment; but how can one avoid natural circumstances? How can a woman with child be made active for flight, or how can she that gives suck desert the child she has brought forth? *Woe*, therefore, *to them that are with child, and to them that give suck in those days;* to the one, because they are encumbered, and cannot easily fly, bearing about the burden of the womb; to the other, because they are held by compassion for their children, and cannot save with them those whom they are suckling. ORIGEN. Or because that will not be a time of shewing pity, neither upon them who are with child, nor upon them who are suckling, nor upon their infants. And as speaking to Jews who thought they might travel no more upon the sabbath than a sabbath-day's journey, He adds, *But pray ye that your flight be not in the winter, neither on the sabbath.* JEROME. Because in the one the severity of the cold prevents your flight to the deserts, and your lurking in mountains and wilds; in the other, you must either transgress the Law, if you will fly, or encounter instant death if you will stay. CHRYS. Note how this speech is directed against the Jews; for when these things were done by Vespasian, the Apostles could neither observe the sabbath nor fly, seeing most of them were already dead, and those who survived were living in distant countries. And why they should pray for this He adds a reason, *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall be.* AUG. In Luke it is thus read, *There shall be great distress upon the earth, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations.* And so Josephus, who wrote the Jewish History, relates evils so great happening to this people as to seem hardly credible. Whence it was not unreasonably said, that such tribulation had never been from the beginning of creation, nor should be; for though in the time of Antichrist shall be such, or perhaps greater; yet to the Jews, of whom we must understand this, such shall never more befal. For if they shall be the first and the chief to receive Antichrist, they will then

Aug. Ep. 199. 30. Luke 21, 23.

B. J. vii.

rather inflict than suffer tribulation. CHRYS. I ask the Jews, whence came upon them so grievous wrath from heaven more woful than all that had come upon them before? Plainly it was because of the desperate crime[1] and the denial of the Cross. But He shews that they deserved still heavier punishment than they received, when He adds, *And except those days should be shortened, there should no flesh be saved;* that is, If the siege by the Romans should be continued longer, all the Jews would perish; for by *all flesh,* He means all the Jewish nation, those within and those without; for the Romans were at war not only with those in Judæa, but with the whole race wherever dispersed. AUG. Indeed some persons seem to me not unfitly to understand by *these days* the evils themselves, as in other places of divine Scripture evil days are spoken of; not that the days themselves are evil, but the things that are done on them. And they are said to be shortened, because they are less felt, God giving us endurance; so that even though grievous, they are felt as short. CHRYS. But that the Jews should not say that these evils came because of the preaching and the disciples of Christ, He shews them that had it not been for His disciples, they would have totally perished, *but for the elect's sake those days shall be shortened.* AUG. For we ought not to doubt that when Jerusalem was overthrown, there were among that people elect of God who had believed out of the circumcision, or would have believed, elect before the foundation of the world, for whose sake those days should be shortened, and their evils made endurable. Some there are who suppose that the days will be shortened by a more rapid motion of the sun, as the day was made longer on the prayer of Jesus Naue. JEROME. Not remembering that which is written, *The day continues according to Thy ordinances.* We must understand it of their being shortened not in measure, but in number, lest the faith of believers should be shaken by lengthened affliction. AUG. For let us not suppose that the computation of Daniel's weeks was interfered with by this shortening of those days, or that they were not already at that time complete, but had to be completed afterwards in the end of all things, for Luke most plainly testifies that the prophecy of Daniel was accomplished at the time when

[1] τολμήμα

Ps. 119, 91.

Aug. ubi sup.

Jerusalem was overthrown. CHRYS. Observe this economy of the Holy Spirit in this, that John wrote nothing of all this, that he might not seem to be writing a history after the event; for he survived some time the taking of Jerusalem. But these who died before it, and saw nothing of it, these write it, that the power of prophecy may shine manifestly forth. HILARY. Or otherwise; It is a sign of His future coming that the Lord gives, when He says, *When ye shall see the abomination.* For the Prophet spoke this of the times of Antichrist; and he calls *abomination* that which coming against God claims to itself the honour of God. It is *the abomination of desolation,* because it will desolate the earth with wars and slaughter; and it is admitted by the Jews, and set up in the holy place, that where God had been invoked by the prayers of the saints, into that same place admitted by the unbelievers it might be adored with the worship of God. And because this error will be peculiar to the Jews, that having rejected the truth they should adopt a lie, He warns them to leave Judæa, and flee to the mountains, that no pollution or infection might be gathered by admixture with a people who should believe on Antichrist. That He says, *Let him which is on the housetop not come down to take any thing out of his house,* is thus understood. The roof is the highest part of the house, the summit and perfection of the whole building. He then who stands on the top of his house, i. e. in the perfection of his heart, aloft in the regeneration of a new spirit, ought not to come down to the lower desire of things of the world. *Neither let him which is in the field return back to take his coat;* i. e. He that has attained to obedience to the command, let him not return back to his former cares, to take on him again the coat of his former sins in which he once was clothed. AUG. For in tribulations we must beware of coming down from the spiritual heights, and yielding ourselves to the carnal life; or of failing and looking behind us, after having made some progress forwards. HILARY. That which is said, *Woe unto them that are with child, and to them that give suck,* is not to be taken literally as an admonition to women pregnant, but as a description of souls burdened with the weight of sin, that neither in the house, nor in the field, may escape the

Aug. ubi sup.

storm of the wrath that is in store for them. Woe also to those that are being suckled; the weak souls, that is, who are being brought to the knowledge of God as by milk, to whom it shall be woe, because they are too laden to fly, and too inexperienced to resist Antichrist, having neither escaped sin, nor partaken of the food of true bread. PSEUDO-AUG. Or, Aug. Serm. App. 75. 2.
They that are with child, are they who covet what belongs to others; *they that give suck*, are they who have already forcibly taken that which they coveted; to them shall be *woe* in the day of judgment. *Pray ye that your flight be not in the winter, or on the sabbath day;* that is, AUG. That no one Aug. Quæst. Ev. I. 37.
be found in that day in either joy or sorrow for temporal things. HILARY. Or; That we be not taken in the frost of sins, or in discontinuance of good works, because of the soreness of the affliction; notwithstanding that for the sake of God's elect, those days shall be shortened, that the abridgment of the time may disarm the force of the calamities.

ORIGEN. Mystically; In the holy place of the Scriptures, both Old and New Testament, Antichrist, that is, false word, has often stood; let those who see this flee from the Judæa of the letter to the high mountains of truth. And whoso has been found to have gone up to the house-top of the word, and to be standing upon its summit, let him not come down thence as though he would fetch any thing out of his house. And if he be in the field in which the treasure is hid, and return thence to his house, he will run into the temptation of a false word; but especially if he have stripped off his old garment, that is, the old man, and should have returned again to take it up. Then the soul, as it were with child by the word, not having yet brought forth, is liable to a woe; for it casts that which it had conceived, and loses that hope which is in the acts of truth; and the same also if the word has been brought forth perfect and entire, but not having yet attained sufficient growth. Let them that flee to the mountains pray that their flight be not in the winter or on the sabbath-day, because in the serenity of a settled spirit they may reach the way of salvation, but if the winter overtake them they fall amongst those whom they would fly from. And there be some who rest from evil works, but do not good works; be your flight then not on such sabbath

when a man rests from good works, for no man is easily overcome in times of peril from false doctrines, except he is unprovided with good works. But what sorer affliction is there than to see our brethren deceived, and to feel one's self shaken and terrified? Those days mean the precepts and
1 Tim. 6, 20. dogmas of truth; and all interpretations coming of *science falsely so called* are so many additions to those days, which God shortens by those whom He wills.

23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

Chrys. When the Lord had finished all that related to Jerusalem, He came in the rest to His own coming, and gives them signs thereof, useful not for them only, but for us and for all who shall be after us. As above, the Evangelist
Mat. 3, 1. said, *In those days came John the Baptist,* not implying immediately after what had gone before, but thirty years after; so here, when he says *Then,* He passes over the whole interval of time between the taking of Jerusalem and the beginnings of the consummation of the world. Among the signs which He gives of His second coming He certifies them concerning the place, and the deceivers. For it shall not be then as at His former coming, when He appeared in Bethlehem, in a corner of the world, unknown of any; but

He shall come openly so as not to need any to announce His approach, wherefore, *If any man shall say unto you, Lo, here is Christ, or there, believe not.* JEROME. Wherein He shews that His second coming shall be not in lowliness as His first, but in glory; and therefore it is folly to seek in places little and obscure for Him who is the Light of the whole world. John 8, 12. HILARY. Notwithstanding, by reason of the great tribulation in which men shall be cast, false prophets promising to shew aid present from Christ, will falsely affirm that Christ is present in divers places, that they may draw into the service of Antichrist men discouraged and distracted. CHRYS. He speaks here of Antichrist, and of certain his ministers, whom He calls false Christs and false prophets, such as were many in the time of the Apostles; but before Christ's second coming there shall come others more bitter than the former, cf. 2 Thes. 2, 8. *And they shall shew great signs and wonders.* AUG. Here the Lord forewarns us that even wicked men shall do some miracles which the saints cannot do, yet are they not therefore to be thought to have a higher place in the sight of God. Aug. Lib. 83 Quaest. q. 79. For the Egyptian magi were not more acceptable to God than the people of Israel, because they could do what the Israelites could not; yet did Moses, by the power of God, work greater things. This gift is not bestowed on all the saints, lest the weak should be led astray by a most destructive error, supposing such powers to be higher gifts than those works of righteousness by which eternal life is secured. And though magi do the same miracles that the saints do, yet are they done with a different end, and through a different authority; for the one do them seeking the glory of God, the others seeking their own glory; these do them by some special compact or privilege[1] granted to the Powers, within their sphere, those by the public dispensation and the command of Him to whom all creation is subject[f]. For it is one thing for the owner of a horse to be compelled to give it up to a soldier, another for him to hand it over to a purchaser, or to give or lend it to a friend; and as those evil soldiers, who are condemned by the imperial discipline, employ the imperial ensigns to terrify the owners of any property, and to extort from them what is not required by

[1] al. veneficia.

f See above on chap. vii. 22.

the public service; so some evil Christians, by means of the name of Christ, or by words or sacraments Christian, compel somewhat from the Powers; yet these, when thus at the bidding of evil men, they depart from their purpose, they depart in order to deceive men in whose wanderings they rejoice. It is one way then in which magi, another in which good Christians, another in which bad Christians, work miracles; the magi by a private compact, good Christians by the public righteousness, evil Christians by the
[1] non occ. signs of public righteousness. [1]And we ought not to wonder at this when we believe not unreasonably that all that we see happen is wrought by the agency of the inferior powers
Aug. de Trin. iii. 8. of this air. AUG. Yet are we not therefore to think that this visible material world attends the nod of the disobedient angels, but rather the power is given them of God. Nor are we to suppose that such evil angels have creative power, but by their spirituality they know the seeds of things which are hidden from us, and these they secretly scatter by suitable adaptations of the elements, and so they give occasion both to the whole being, and the more rapid increase of substances. For so there are many men who know what sort of creatures used to be generated out of certain herbs, meats, juices and humours, bruised and mingled together in a certain fashion; save only that it is harder for men to do these things, inasmuch as they lack that subtlety of sense, and penetrativeness of body in their limbs dull and of earthly
Greg. Mor. xv. 61. mould. GREG. When then Antichrist shall have wrought wonderful prodigies before the eyes of the carnal, he shall draw men after him, all such as delight in present goods, surrendering themselves irrevocably to his sway, *Insomuch that if it were possible the very elect should be led astray.* ORIGEN. That, *If it were possible,* is spoken hyperbolically; not that the elect can be led astray, but He wishes to shew that the discourse of heretics is often so persuasive, as to
[2] al. audiunt. have force to prevail even with those who act[2] wisely. GREG.
Greg. Mor. xxxiii. 36. Or, because the heart of the elect is assailed with fearful thoughts, yet their faithfulness is not shaken, the Lord comprehends both under the same sentence, for to waver in thought is to err. He adds, *If it were possible,* because it is not possible that the elect should be taken in error.

RABAN. He says not this because it is possible for the divine election to be defeated, but because they, who to men's judgment seemed elect, shall be led into error. GREG. And as darts, when foreseen, are less likely to hit, He adds, *Lo, I have told you.* Our Lord announces the woes which are to precede the destruction of the world, that when they come they may alarm the less from having been foreknown. HILARY. The false prophets, of whom He had spoken above, shall say of Christ one while, *Lo, He is in the desert,* in order that they may cause men to wander astray; another while, *Lo, He is in the secret chambers,* that they may enthral men under the dominion of Antichrist. But the Lord declares Himself to be neither lurking in a remote corner, nor shut up to be visited singly, but that He shall be exhibited to the view of all, and in every place, *As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.* CHRYS. As He had above described in what guise Antichrist should come, so here He describes how He Himself shall come. For as the lightning needeth none to herald or announce it, but is in an instant of time visible throughout the whole world, even to those that are sitting in their chambers, so the coming of Christ shall be seen every where at once, because of the brightness of His glory. Another sign He adds of His coming, *Wheresoever the body is, thither will the eagles be gathered together. The eagles* denote the company of the Angels, Martyrs, and Saints. JEROME. By an instance from nature, which we daily see, we are instructed in a sacrament of Christ. Eagles and vultures are said to scent dead bodies even beyond sea, and to flock to feed upon them. If then birds, not having the gift of reason, by instinct alone find out where lays a dead body, separated by so great space of country, how much more ought the whole multitude of believers to hasten to Christ, whose lightning goeth forth out of the east, and shines even to the west! We may understand by the carcase here, or corpse[1], which in the Latin is more expressively 'cadaver,' an allusion to the passion of Christ's death. HILARY. That we might not be ignorant of the place in which He should come, He adds this, *Wheresoever*

Greg. Hom. in Ev. xxxv. i.

[1] πτῶμα

the carcase, &c. He calls the Saints *eagles,* from the spiritual flight of their bodies, and shews that their gathering shall be to the place of His passion, the Angels guiding them thither; and rightly should we look for His coming in glory there, where He wrought for us eternal glory by the suffering of His bodily humiliation. ORIGEN. And observe, He says not vultures or crows, but *eagles,* shewing the lordliness and royalty of all who have believed in the
Ps. 103, 5. Lord's passion. JEROME. They are called eagles whose
Is. 40, 31. youth is renewed as the eagle's, and who take to themselves wings that they may come to Christ's passion. GREG.
Greg. Mor. xxxi. 53. We may understand this, *wheresoever the carcase is,* as meaning, I who incarnate sit on the throne of heaven, as soon as I shall have loosed the souls of the elect from the flesh, will exalt them to heavenly places. JEROME. Or otherwise; This may be understood of the false prophets. At the time of the Jewish captivity, there were many
Joseph. B. J. v. 1. leaders who declared themselves to be Christs, so that while the Romans were actually besieging them, there were three factions within. But it is better taken as we expounded it above, of the end of the world. Thirdly, it may be understood of the warfare of the heretics against the Church, and of those Antichrists, who under pretext of false science, fight against Christ. ORIGEN. The genus of Antichrist is one, the species many, just as all lies are of one sort. As all the holy Prophets were Prophets of the true Christ, so understand that each false Christ shall have his own false Prophets, who shall preach as true the false teachings of some Antichrist. When then one shall say, *Lo, here is Christ, or lo, there,* we need not look abroad out of the Scriptures, for out of the Law, the Prophets, and the Apostles, they bring the things which seem to favour their lie. Or by this, *Lo, here is Christ, or lo, there,* they shew that it was not Christ, but some impostor under the same title, such for example as Marcion, or Valentinus, or Basilides taught. JEROME. If then any one assert to you that Christ tarries in *the desert* of the Gentiles, or in the teaching of the Philosophers, or in *the secret chambers* of the heretics, who promise the hidden things of God, believe Him not, but believe that the Catholic Faith shines from *east* to *west* in

the Churches. AUG. By the *east* and *west*, He signifies Aug. Quæst. Ev. i. 38.
the whole world, throughout which the Church should be.
In the same way as He said below, *Hereafter shall ye see* Matt. 26. 64.
the Son of Man coming in the clouds of heaven, so now He likens His coming to lightning, which uses to flash out of the clouds. When then the authority of the Church is set up clear and manifest throughout the whole world, He suitably warns His disciples that they should not believe schismatics and heretics. Each schism and heresy holds its own place, either occupying some important position in the earth, or ensnaring men's curiosity in obscure and remote conventicles. *Lo, here is Christ, or lo, there,* refers to some district or province of the earth; *the secret chambers,* or *the desert,* signify the obscure and lurking conventicles of heretics. JEROME. Or by this, *in the desert,* or *in the secret chambers,* He means that in times of persecution and distress, the false Prophets always find place for deceiving.

ORIGEN. Or, when they allege secret and before unpublished Scriptures, in proof of their lie, they seem to say, Lo, the word of truth is in the desert. But when they produce canonical Scripture in which all Christians agree, they seem to say, Lo, the word of truth is in the chambers. Or wishing to point out such discourses as are altogether without Scripture, He said, *If they shall say to you, Lo, he is in the secret chambers, believe it not.* Truth is like the *lightning that cometh out of the east, and shineth even unto the west.* Or this may mean, that truth can be supported out of every passage of Scripture. The lightning of truth comes out of *the east,* that is, from the first beginnings of Christ, and shines throughout even to His passion, which is His setting; or from the very beginning of creation, to the last Scripture of the Apostles. Or, *the east* is the Law, *the west* is the end of the Law, and of John's prophecy. The Church alone neither takes away word or meaning from this lightning, nor adds aught to its prophecy. Or He means that we should give no heed to those who say, *Lo, here is Christ,* but shew Him not in the Church, in which alone is the coming of the Son of Man, who said, *Lo, I am with you* Matt. 28. 20.
always, even to the end of the world. JEROME. We are invited to flock to Christ's passion wheresoever in Scripture

it is read of, that through it we may be able to come to God's word.

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken:

30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.

Gloss. non occ.

GLOSS. As soon as the Lord has fortified the believers against the arts of Antichrist and his ministers, by shewing that His coming would be public, He proceeds to shew the order and method of His coming. CHRYS. By *the tribulation*, He means the times of Antichrist and the false Prophets; for when there are so many deceivers, the tribulation will be great. But it shall not extend through any great length of time. For if for the elect's sake the Jewish war is shortened, much more shall this tribulation be shortened for their sakes; for which reason He said not *After*, but *Immediately after*, for He shall come immediately after. HILARY. The darkening of the sun, the failing of the moon, and the fall of the stars, indicate the glories of His coming. ORIGEN. One will say, As at the breaking out of great conflagrations, great darkness is at the first caused by the smoke, so when the world shall be consumed by fire, which shall be kindled, even the great luminaries shall be darkened; and when the light of the stars is decayed, the rest of their substance, incapable of exaltation, shall fall from heaven into what it was, when it was first raised aloft by the light. When this shall have taken place, it follows that the rational heavenly powers shall suffer dismay and derangement, and shall be suspended from their functions. *And then shall appear the sign of the Son of Man in heaven,* that sign by which the heavenly things were made, that is, the power which the Son wrought when He hung upon the cross. And the sign shall appear in heaven, that men of all tribes

who before had not believed Christianity when preached, then by that sign, acknowledging it as made plain, shall grieve and mourn for their ignorance and sins. Others will think otherwise, that as the light of a lamp dies away by degrees, so when the supply of the heavenly luminaries shall fail, the sun shall be darkened, and the moon and the light of the stars shall grow dim, and that which in their composition is earthly shall fall from heaven. But how can it be said of the sun that its light shall be darkened, when Esaias the Prophet declares, that in the end of the world, Is. 30, 26.
there shall be light proceeding forth from the sun? And of the moon he declares that it shall be as the sun. But concerning the stars, there are some that endeavour to convince us that all, or many of them, are larger than the whole earth. How then shall they fall from heaven, when this earth would not be large enough to contain them? JEROME. These things, therefore, shall not come to pass by any diminution of light, for in another place we read that the light of the sun shall be sevenfold; but by comparison with real light, all things shall seem dim. RABAN. But nothing hinders our supposing that the sun and moon with the other stars shall for a time lose their light, as we know did the sun at the time of the Lord's passion; as Joel also says, Joel 2, 31.
The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. But when the day of judgment is passed, and the life of future glory shall dawn, and there shall be a new heaven and a new earth, then shall that come to pass of which Isaiah speaks, *The light of the moon shall be as the light* Is. 30, 26.
of the sun, and the light of the sun shall be sevenfold. The stars shall fall from heaven, is expressed in Mark; *There* Mark 13, 25.
shall be stars falling from heaven, that is, lacking their proper light. JEROME. *By the powers of heaven,* we understand the bands of the Angels. CHRYS. Very fitly shall they be shaken and dismayed, seeing so mighty a change being wrought, their fellow-servants punished, and the universe standing before a terrible tribunal. ORIGEN. But as, at the dispensation of the Cross, the sun was eclipsed, and darkness was spread over the earth; so when the sign of the Son of Man appears in heaven, the light of the sun, moon,

and stars, shall fail, as though waning before the might of that sign. This we understand to be the sign of the cross,
Zech. 12, 10. John 19, 37. that the Jews may see, as Zacharias and John speak, *Him whom they have pierced,* and the sign of victory. CHRYS. But because the sun will be darkened, the cross would not be seen, if it were not far brighter than the rays of the sun. That the disciples might not be ashamed, and grieve over the cross, He speaks of it as a sign, with a kind of distinction. The sign of the cross will appear to overthrow the shamelessness of the Jews, when Christ shall appear in the judgment, shewing not only His wounds, but His most ignominious death, *And then all the tribes of the earth shall mourn.* For when they shall see the cross, they shall bethink them how they have gained nought by His death, and that they have crucified Him whom they ought to have worshipped. JEROME. Rightly does He say, *the tribes of the earth,* for they shall mourn who have no citizenship in heaven, but
Jer. 17, 13. are written in earth. ORIGEN. Morally, one may say that the sun, which shall be darkened, is the Devil, who shall be convicted in the end of the world, that whereas he is darkness, he has feigned himself to be the sun; the moon, which seems to receive its light from this sun, is the Church of the wicked, which professes to have and to give light, but then convicted with its sinful dogmas, shall lose its brightness; and all those who, either by false teaching, or false virtues, promised truth to men, but led them astray by lies, these are fitly called stars falling from, so to say, their own heaven, where they were raised on high, exalting themselves against the knowledge of God. For illustration of this discourse, we may apply that place in Proverbs, which
Prov. 4, 18. says, *The light of the just is unquenchable, but the light of the wicked shall be quenched.* Then the brightness of God shall appear in every one who has borne the image of the heavenly; and they of heaven shall rejoice, but they of
Aug. Ep. 199, 39. Song of Solomon 6, 10. earth shall lament. AUG. Or, the Church is the sun, moon, and stars, to which it is said, *Fair as the moon, bright as the sun. Then shall the sun be darkened, and the moon shall not give her light,* because in that ungoverned fury of wicked persecutors, the Church shall not be seen. *Then shall the stars fall from heaven, and the powers of heaven shall be*

shaken, because many, who seemed to be shining in God's grace, shall give way to their persecutors, and shall fall, and even the stoutest believers shall be shaken. And these things shall be *after the tribulation of those days,* not because they shall happen when the whole persecution is overpast, but because the tribulation shall be first, that the falling away may come after. And because it shall be so throughout all those days, it shall be *after the tribulation of those days,* yet on those very days.

And they shall see the Son of man coming in the clouds of heaven with power and great glory.

CHRYS. He adds this, that having heard of the cross, they should not now imagine a similar degradation. AUG. The first and most apparent meaning of this is of that time when He shall come to judge the quick and the dead in His body —that body in which He sits at the right hand of the Father, in which He died and rose again and ascended into heaven. As we read in the Acts of the Apostles; *He was taken up, and a cloud received Him out of their sight,* upon which it was said by the Angels, *He shall so come as ye have seen Him go into heaven,* we may reasonably believe that He will come again, not only in the same body, but also in a cloud. ORIGEN. Therefore shall they see with the bodily eyes the Son of Man, coming in human shape, *in the clouds of heaven,* that is, on high. As at the transfiguration, a voice came out of the cloud, so when He shall come again transformed into His glorious appearance, it shall be not on one cloud, but upon many, which shall be His chariot. And if when the Son of God went up to Jerusalem, they who loved Him spread their garments in the way, not willing that even the ass that carried Him should tread upon the earth; what wonder, if the Father and God of all should spread the clouds of heaven under the body of the Son, when He comes to the work of the consummation? And one may say, that as in the creation of man, God took clay from the earth and made man; so to manifest the glory of Christ, the Lord taking of the heaven, and of its substance, gave it a body

Aug. Ep. 199, 41.

Acts 1, 9.

of a bright cloud in the Transfiguration, and of bright clouds at the Consummation; wherefore it is here said, *in the clouds* Gen. 2, 7. *of heaven,* as it was there said, *of the clay of the ground.* And it behoves the Father to give all such admirable gifts to the Son, because He humbled Himself; and He has also exalted Him, not only spiritually, but bodily, that He should come upon such clouds; and perhaps upon rational clouds, that even the chariot of the glorified Son of Man should not be irrational. At the first, Jesus came with that power with which He wrought signs and wonders in the people; yet was that power little in comparison of that great power with which He shall come in the end; for that was the power of one emptying Himself of power. And also, it is fitting that He should be transformed into greater glory than at the transfiguration on the mount; for then He was transfigured for the sake of three only, but in the consummation of the whole world, He shall appear in great glory, that all may see Him in glory.

Aug. ubi sup. AUG. But because the Scriptures are to be searched, and we are not to content ourselves with the surface of them, let us look closely at what follows, *When ye see all these things come to pass, know that He is near even at the door.* We know then that He is near, when we see come to pass not any of the foregoing things, but all of them, among which is this that the Son of Man shall be seen coming. *And He shall send His Angels,* who from the four quarters of the world shall gather together His elect. All these things He does at 1 John 2, 18. *the last hour* coming in His members as in the clouds, or in the whole Church as in one great cloud, as now He ceases not to come. And *with great power and glory,* because His power and glory will seem greater in the Saints to whom He will give great power, that they may not be overcome of persecution. ORIGEN. Or He comes every day *with great power* to the mind of the believer in the clouds of prophecy, that is, in the Scriptures of the Prophets and the Apostles, who utter the word of God with a meaning above human nature. Also we say that to those who understand He comes with *great glory*, and that this is the more seen in the second coming [1] non occ. of the Word which is to the perfect. [1]And so it may be, that all which the three Evangelists have said concerning Christ's

coming, if carefully compared together and thoroughly examined, would be found to apply to His continual daily coming in His body, which is the Church, of which coming He said in another place, *Hereafter shall ye see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven,* excepting those places in which He promises that His last coming in His own person. Matt. 26, 6.

31. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

ORIGEN. Because He had spoken of mourning, which shall be only that they may bear witness against themselves and condemn themselves, that none should suppose that that mourning will end their woes, He now adds, *And He shall send His Angels with a trump and a loud voice.* REMIG. Here we are not to think of a real trumpet, but of the voice of the archangel, which shall be so loud that at its sound all the dead shall rise out of the dust of the earth. CHRYS. The sound of the trump refers to the resurrection, and the rejoicing, and to represent the astonishment which shall be then, and the woe of those that shall be left, and shall not be snatched up into the clouds. ORIGEN. It is written in Numbers, that the Priests shall summon by the sound of the trumpet from the four winds those who are of the camp of Israel, and it is in allusion to this that Christ speaks here of the Angels, *And they shall gather together the elect from the four winds.* REMIG. That is, from the four quarters of the world, north, south, east, and west. ORIGEN. Some of little discernment think, that only those who shall then be found in the body shall be gathered together, but it is better to say that the Angels of Christ shall then gather together not only all who from the coming of Christ to the end of the world have been called and chosen, but all from the foundation of the world, who like Abraham have seen the day of Christ and rejoiced therein. And that He here means not only those that shall be found in the body, but those also who have quitted the body, the following words shew, *from one end of heaven to the other,* which cannot be meant of any one upon earth. Or, the heavens are the divine

Numb. 10, 3.

John 8, 56.

¹ al. autoritates

Scriptures and their authors[1] in which God dwells. *One end of heaven* is the beginning of the Scriptures, *the other* end is their conclusion. The saints there are gathered together *from one end of heaven,* that is, from those that live in the beginning of the Scriptures to those who live in the ends of them. They shall be gathered together *with a trump* and *a loud voice,* that they who hear and attend may prepare themselves for that way of perfection which leads to the Son of God. REMIG. Or otherwise; Lest any one should suppose that they should be gathered only from the four quarters of the world, and not from the middle regions, He adds this, *And from one end of heaven to the other.* By the heights of heaven meaning the central regions of the earth, which are under the heights of heaven; and by the ends of heaven meaning the extreme parts of the earth, where the land seems to join a very wide and distant horizon. CHRYS. That the Lord calls His elect by His Angels pertains to the honour of the elect; and Paul also says that *they shall be caught into the clouds;* that is, the Angels shall gather together those that have risen, and when they are gathered together, the clouds shall receive them.

1 Thess. 4, 17.

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but My words shall not pass away.

Chrys. Hom. lxxvii.

CHRYS. Because He had said that these things should come to pass *immediately after the tribulation of those days,* they might ask, How long time hence? He therefore gives them an instance in the fig. JEROME. As much as to say, When the tender shoots first shew themselves in the stem of the fig tree, and the bud bursts into flower, and the bark puts forth leaves, ye perceive the approach of summer and the season of spring and growth; so when ye shall see all

these things that are written, do not suppose that the end of the world is immediate, but that certain monitory signs and precursors are shewing its approach. CHRYS. He shews that the interval of time shall not be great, but that the coming of Christ will be presently. By the comparison of the tree He signifies the spiritual summer and peace that the just shall enjoy after their winter, while sinners on the other hand shall have a winter after summer. ORIGEN. As the fig has its vital powers torpid within it through the season of winter, but when that is past its branches become tender by those very powers, and put forth leaves; so the world and all those who are saved had before Christ's coming their vital energies dormant within them as in a season of winter. Christ's Spirit breathing upon them makes the branches of their hearts soft and tender, and that which was dormant within burgeons into leaf, and makes show of fruit. To such the summer and the coming of the glory of the Word of God is nigh at hand. CHRYS. This analogy also adds credit to His foregoing discourse; for wherever He speaks of what must by all means come to pass, Christ ever brings forward parallel physical laws. AUG. That now from the Evangelic and Prophetic signs that we see come to pass, we ought to look that the Lord's coming should be nigh, who is there that denies? For daily it draws ever more and more near, but of the exact time it is said, *It is not for you to know the times or the seasons.* See how long ago the Apostle said, *Now is our salvation nearer than when we believed.* What he spoke was not false, and yet how many years have elapsed, how much more may we not say that the Lord's coming is at hand now, that so great an accession of time has been made?

Aug. Ep. 199, 22.

Acts 1, 7.

Rom. 13, 11.

HILARY. Mystically; The Synagogue is likened to the fig tree[g]; its branch is Antichrist, the son of the Devil, the portion of sin, the maintainer of the law; when this shall begin to swell and to put forth leaves, *then summer is nigh,* i. e. the approach of the day of judgment shall be perceived. REMIG. Or, when this fig shall again bud, that is, when the synagogue shall receive the word of holy preaching, as the preaching of Enoch and Elias, then we ought to understand that the day of the consummation is at hand. AUG. Or, by the fig tree understand the human race, by reason of the

Aug. Quæst. Ev. i. 39.

[g] See above on chap. xxi. 19.

temptations of the flesh. *When its branch is tender*, i. e. when the sons of men through faith in Christ have progressed towards spiritual fruits, and the honour of their adoption to be the sons of God has shone forth in them.

HILARY. To give sure credit to the things which should come to pass He adds, *Verily I say unto you, This generation shall not pass away until all these things be fulfilled.* By saying *Verily*, He gives asseveration to the truth. ORIGEN. The uninstructed refer the words to the destruction of Jerusalem, and suppose them to have been said of that generation which saw Christ's death, that it should not pass away before the city should be destroyed. But I doubt that they would succeed in thus expounding every word from that, *one stone shall not be left upon another*, to that, *it is even at the door*; in some perhaps they would succeed, in others not altogether. CHRYS. *All these things* therefore mean what was said of the end of Jerusalem, of the false prophets, and the false Christs, and all the rest which shall happen down to the time of Christ's coming. That He said, *This generation*, He meant not of the men then living, but of the generation of the faithful; for so Scripture uses to speak of generations, not of time only, but of place, life, and conversation; as it is
Ps. 24, 6. said, *This is the generation of them that seek the Lord.* Herein He teaches that Jerusalem shall perish, and the greater part of the Jews be destroyed, but that no trial shall overthrow the generation of the faithful. ORIGEN. Yet shall the generation of the Church survive the whole of this world, that it may inherit the world to come, yet it shall not pass away until all these things have come to pass. But when all these shall have been fulfilled, then not the earth only but the heavens also shall pass away; that is, not only the men whose life is earthy, and who are therefore called the earth, but also they whose conversation is in heaven, and who are therefore called the heaven; these *shall pass away* to things to come, that they may come to better things. But the words spoken by the Saviour shall not pass away, because they effect and shall ever effect their purpose; but the perfect and they that admit no further improvement, passing through what they are, come to that which they are not; and this is that, *My words shall not pass away.* And perhaps the words of Moses and the Prophets have passed away, be-

cause all that they prophesied has been fulfilled; but the words of Christ are always complete, daily fulfilling and to be fulfilled in the saints. Or perhaps we ought not to say that the words of Moses and the Prophets are once for all fulfilled; seeing they also are the words of the Son of God, and are fulfilled continually. JEROME. Or, by *generation* here He means the whole human race, and the Jews in particular. And He adds, *Heaven and earth shall pass away, but My words shall not pass away,* to confirm their faith in what has gone before; as though He had said, It is easier to destroy things solid and immovable, than that aught should fail of My words. HILARY. For heaven and earth have in their constitution no necessity of existence, but Christ's words derived from eternity have in them such virtue that they must needs abide. JEROME. The heaven and the earth shall pass away by a change, not by annihilation; for how should *the sun be darkened, and the moon not give her light,* if earth and heaven in which these are should be no more? RABAN. The heaven which shall pass away is not the [1]starry but the [2]atmospheric heaven which of old was destroyed by the deluge. CHRYS. He brings forward the elements of the earth to shew that the Church is of more value than either heaven or earth, and that He is Maker of all things.

[1] sidereum
[2] aereum
2 Pet. 3, 5.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

37. But as the days of Noe were, so shall also the coming of the Son of Man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

CHRYS. The Lord having described all the tokens that shall precede His coming, and brought His discourse to the

very doors, yet would not name the day; *Of that day and hour knoweth no man, no not the Angels of heaven, but My Father only.* JEROME. In some Latin copies is added here, "neither the Son:" but in the Greek copies, and particularly those of Adamantius and Pierius, it is not found[h]. But because it is read in some, it seems to require our notice.
Mark 13, 32. REMIG. And Mark has the addition. JEROME. Whereat Arius and Eunomius rejoice greatly; for say they, He who knows and he who is ignorant cannot be both equal. Against these we answer shortly; Seeing that Jesus, that is, The Word of
John 1, 3. God, made all times, (for *By Him all things were made, and without Him was not any thing made that was made,*) and that the day of judgment must be in all time, by what reasoning can He who knows the whole be shewn to be ignorant of a part? This we will further say; Which is the greater, the knowledge of the Father, or the knowledge of the judgment? If He knows the greater, how can He be ignorant of the less? HILARY. And has indeed God the Father denied the
Luke 10, 22. knowledge of that day to the Son, when He has declared, *All things are committed to Me of My Father?* but if any thing has been denied, all things are not committed to Him. JEROME. Having then shewn that the Son of God cannot be ignorant of the day of the consummation, we must now shew a cause why He should be said to be ignorant. When after the resurrection He is demanded concerning this day by the
Acts 1, 7. Apostles, He answers more openly; *It is not for you to know the times or the seasons which the Father has put in His own power.* Wherein He shews that Himself knows, but that it was not expedient for the Apostles to know, that being in uncertainty of the coming of their Judge, they should live every day as though they were to be judged that
Aug. de Trin. i. 12. day. AUG. When He says here, *Knows not,* He means, 'makes
Gen. 22, 19. others not to know;' i. e. He knew not then, so as to tell His disciples; as it was said to Abraham, *Now I know that thou*
Aug. Serm. 97, 1. *fearest God;* i. e. 'Now have I caused that thou shouldest know,' because by the temptation he came to know himself. ID. That

[h] The addition is found in a very few Greek MSS., and ancient versions, in Chrys. and Theophylact. It is in the Old Italic version, and is acknowledged by Hilary, Ambrose, and Pseudo-Chrys.; but the preponderance of evidence is greatly against it, and it is not admitted into the text of the G. T. by any editors. It probably crept in from the parallel passage in S. Mark. Adamantius is a surname of Origen. Pierius was a presbyter of Alexandria in the third century, whose learning occasioned him to be styled 'Origen the younger.'

He says that *the Father knoweth,* implies that in the Father the Son also knows. For what can there be in time which was not made by the Word, seeing that time itself was made by the Word! ID. That the Father alone knows may be well understood in the above-mentioned manner of knowing, that He makes the Son to know; but the Son is said not to know, because He does not make men to know. ORIGEN. Otherwise; So long as the Church which is Christ's body knows not that day and hour, so long the Son Himself is said not to know that day and hour. The word *know* is used according to its proper usual meaning in Scripture. The Apostle speaks of Christ, as *Him who knew no sin,* i.e. sinned not. The knowledge of that day and hour the Son reserves in store for the fellow-heirs of the promise, that all may know at once, i.e. in the day when it shall come upon them, *what things God hath prepared for them that love Him.* RABAN. I have read also in some one's book, that *the Son* here is not to be taken of the Only-begotten, but of the adopted, for that He would not have put the Angels before the Only-begotten Son, saying, *Not the Angels of heaven, neither the Son*[i].

Aug. Lib. 83 Quæst. q. 60. 2 Cor. 5, 21. 1 Cor. 2, 9.

AUG. The Gospel then says, *Of that day and hour knoweth no man;* but you say, That neither the month nor the year of His coming can be known. This exactness of yours up to this point seems as if you meant that the year could not be known, but that the week or the decade of years might be known, as though it was possible to fix or assign it to some seven, ten, or a hundred, or some number of years more or less. If you allow that you cannot so limit it, you think with me. CHRYS. That you may perceive that it is not owing to ignorance that He is silent of the day and hour of the judgment, He brings forward another token, *As it was in the days of Noe, so shall the coming of the Son of Man be.* By this He means that He shall come sudden and unlooked for, and while men are taking their pleasure; of which Paul also speaks, *When they shall say, Peace and safety, then sudden destruction cometh upon them.* RABAN. Marriage and meats in themselves are not here condemned, as the error of Marcion and Manichæus teaches; for in the one the continuation of the species, in the

Aug. Ep. 199, 16. 1 Thess. 5, 3.

[i] See further on this passage, Hil. de Trin. ix. 58, cited in the Catena on Mark xiii. 32, and Basil adv. Eunom. iv.

other that of life, depends; but what is reproved is an unrestrained use of things lawful.

JEROME. It is asked here, how it was said above, *Nation shall rise against nation, and kingdom against kingdom, &c.*, when here only tokens of peace are spoken of as what shall be then? We must suppose, that after the wars and the other miseries which shall waste the human race, shall follow a short peace, offering rest and quiet to approve the faith of the believers. CHRYS. Or, To such as are thoughtlessly disposed, it shall be a time of peace and enjoyment; as the Apostle said not, 'When there shall be peace,' but *When they shall say, Peace and safety,* shewing their insensibility to be such as was theirs in the days of Noe, when the wicked, and not the good, indulged themselves, but their end was sorrow and tribulation. This shews also, that when Antichrist shall come, those who are wicked, and despair of their salvation, shall run into illicit pleasures; therefore He chooses an instance suitable. For while the ark was building, Noe preached among them, foretelling the evils that should come; but those wicked giving no heed to him, wantoned as though no evil should ever come; so now, because many would not believe things future, He makes credible what He says from what has happened. Another token He gives to shew how unexpectedly that day shall come, and that He is not ignorant of the day, *Then two shall be in the field, one shall be taken and the other left.* These words shew that masters and servants, they that work, and they that work not, shall be taken or left alike.

HILARY. Or, the two in the field, are the two people of believers and unbelievers, whom the day of the Lord shall overtake, as it were in the labours of this life. And they shall be separated, one being taken and the other left; this shews the separation that shall be between believers and unbelievers; when God's wrath is kindled, the saints shall be gathered into His garner, and the unbelievers shall be left as fuel for the fire from heaven. The same is the account to be given of that, *Two shall be grinding at the mill. The mill* is the work of the Law, but as some of the Jews believed through the Apostles, so some shall believe through Elias, and be justified through faith; and one part shall

be taken through this same faith of good works, the other part shall be left unfruitful in the work of the Law, grinding in vain, and never to produce the bread of heavenly food. JEROME. Or, *Two men in one field* shall be found performing the same labour, sowing corn together, but not reaping the same fruit of their labour. The two *grinding together* we may understand either of the Synagogue and the Church, which seem to grind together in the Law, and to make of the same Scriptures meal of the commandments of God; or of other heresies, which out of both or one Testament, seem to grind meal of their own doctrines. HILARY. The *two in one bed* are those who preach alike the Lord's rest after His passion, about which heretics and catholics have the same confession; but because the Catholic Faith preaches the unity of the Godhead of the Father and the Son, and the false creed of the heretics impugns that, therefore shall the Divine judgment decide between the confession of these two by taking one and leaving the other. REMIG. Or, these words denote three orders in the Church. *The two men in the field* denote the order of preachers, to whom is committed the field of the Church; by the two *grinding at the mill,* the order of the married priests, who while with a divided heart they are called first to one side, then to the other, do, as it were, ever turn round a mill; by the two *in one bed,* the order of the continent, whose repose is signified by the bed. But in all these orders are good and bad, righteous and unrighteous, so that some shall be taken, and some left. ORIGEN. Or otherwise; The body is laid as sick on the bed of carnal passions, the soul grinds in the mill of this world, and the bodily senses labour in the field of the world.

prædicatores.

conjugati.

continentes.

42. Watch therefore: for ye know not what hour your Lord doth come.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

Jerome. Having declared that *of that hour knoweth no man, but the Father only,* He shews that it was not expedient for the Apostles to know, that being ignorant they might live in perpetual expectation of His coming, and thus concluding the whole, He says, *Watch therefore, &c.* And He does not say, 'Because we know not,' but *Because ye know not,* shewing that He Himself is not ignorant of the day of judgment. Chrys. He would have them ever ready, and therefore He says, *Watch.* Greg. To watch is to keep the eyes open, and looking out for the true light, to do and to observe that which one believes, to cast away the darkness of sloth and negligence. Origen. Those of more plain understanding say, that He spoke this of His second coming; but others would say that it applies to an intellectual coming of the word into the understanding of the disciples, for as yet He was not in their understanding as He was to be. Aug. He said this *Watch,* not to those only who heard Him speak at the time, but to those who came after them, and to us, and to all who shall be after us, until His second coming, for it touches all in a manner. That day comes to each one of us, when it comes to him to go out of the world, such as he shall be judged, and therefore ought every Christian to watch that the Lord's coming may not find him unprepared; and he will be unprepared for the day of His coming, whom the last day of his life shall find unprepared. Aug. Foolish are all they, who either profess to know the day of the end of the world, when it is to come, or even the end of their own life, which no one can know unless he is illuminated by the Holy Spirit.

Greg. Hom. in Ev. ii. 3.

Aug. Ep. 199, 3.

Aug. non occ.

Jerome. And by the instance of the master of the household, He teaches more plainly why He keeps secret the day of the consummation. Origen. The *master of the household* is the understanding, the *house* is the soul, the *thief* is the Devil. The thief is also every contrary doctrine which enters the soul of the unwary by other than the natural entrance; breaking into the house, and pulling down the soul's natural fences, that is, the natural powers of understanding, it enters the breach, and spoils the soul. Sometimes one takes the thief in the act of breaking in, and seizing him, stabs him with a word, and

slays him. And the thief comes not in the day-time when the soul of the thoughtful man is illuminated with the Sun of righteousness, but in the night, that is, in the time of prevailing wickedness; in which, when one is plunged, it is possible, though he have not the power of the sun, that he may be illuminated by some rays from the Word, as from a lamp; continuing still in evil, yet having a better purpose, and watchfulness, that this his purpose should not be broken through. Or in time of temptation, or of any calamities, is the time when the thief is most found to come, seeking to break through the house of the soul. GREG. Or, the thief breaks into the house through the neglect of the master of the house, when the spirit has slept upon its post of guard, and death has come in unawares, into the dwelling house of our flesh, and finding the lord of the house sleeping, slays him; that is, the spirit, little providing for coming evils, is taken off unprepared, to punishment by death. But if he had watched he would have been secure from the thief; that is, looking forward to the coming of the Judge, who takes our lives unawares, he would meet Him with penitence, and not perish impenitent. And the Lord would therefore have the last hour unknown, that it might always be in suspense, and that being unable to foresee it, we might never be unprepared for it. CHRYS. In this He rebukes such as have less care for their souls, than they have of guarding their money against an expected thief.

Greg. Hom. in Ev. xiii. 5.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his houshold, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Hilary. Though the Lord had given above a general exhortation to all in common to unwearied vigilance, yet He adds a special charge to the rulers of the people, that is, the Bishops, of watchfulness in looking for His coming. Such He calls a faithful servant, and wise master of the household, careful for the needs and interests of the people entrusted to Him. Chrys. That He says, *Whom think ye is that faithful and wise servant,* dees not imply ignorance, for even
Gen. 3, 9. the Father we find asking a question, as that, *Adam, where art thou?* Remig. Nor yet does it imply the impossibility of
Gloss. ord. attaining perfect virtue, but only the difficulty. Gloss. For rare indeed is such *faithful* servant serving his Master for his Master's sake, feeding Christ's sheep not for lucre but for love of Christ, *skilled* to discern the abilities, the life, and the manner of those put under him, whom *the Lord sets over,* that is, who is called of God, and has not thrust himself in. Chrys. He requires two things of such servant, fidelity and prudence; He calls him *faithful,* because he appropriates to himself none of his Lord's goods, and wastes nought idly and unprofitably. He calls him *prudent,* as knowing on what he ought to lay out the things committed to him. Origen. Or, he that makes progress in the faith, though he is not yet perfect in it, is ordinarily called *faithful,* and he who has natural quickness of intellect is called *prudent.* And whoever observes will find many faithful, and zealous
1 Cor. 1, 27. in their belief, but not at the same time prudent; *for God hath chosen the foolish things of the world.* Others again he will see who are quick and prudent but of weak faith; for the union of faith and prudence in the same man is most rare. To give food in due season calls for prudence in a man; not to take away the food of the needy requires faithfulness. And this the literal sense obliges us to, that we be

faithful in dispensing the revenues of the Church, that we devour not that which belongs to the widows, that we remember the poor, and that we do not take occasion from what is written, *The Lord hath ordained, that they which preach the Gospel should live of the Gospel*, to seek more than plain food and necessary clothing, or to keep more for ourselves than we give to those who suffer want. And that we be prudent, to understand the cases of them that are in need, whence they come to be so, what has been the education and what are the necessities of each. It needs much prudence to distribute fairly the revenues of the Church. Also let the servant be faithful and prudent, that he lavish not the intellectual and spiritual food upon those whom he ought not, but dispense according as each has need; to one is more behoveful that word which shall edify his behaviour, and guide his practice, than that which sheds a ray of science; but to others who can pierce more deeply let him not fail to expound the deeper things, lest if he set before them common things only, he be despised by such as have naturally keener understandings, or have been sharpened by the discipline of worldly learning.

1 Cor. 9, 14.

CHRYS. This parable may be also fitted to the case of secular rulers; for each ought to employ the things he has to the common benefit, and not to the hurt of his fellow-servants, nor to his own ruin; whether it be wisdom or dominion, or whatever else he has. RABAN. The *lord* is Christ, the *household* over which He appoints is the Church Catholic. It is hard then to find one man who is both *faithful and wise*, but not impossible; for He would not pronounce a blessing on a character that could never be, as when He adds, *Blessed is that servant whom his lord when he cometh shall find so doing.* HILARY. That is, obedient to his Lord's command, by the seasonableness of his teaching dispensing the word of life to a household which is to be nourished for the food of eternity. REMIG. It should be observed, that as there is great difference of desert between good preachers and good hearers, so is there great difference between their rewards. The good hearers, if He finds them watching He will make to sit down to meat, as Luke speaks; but the good preachers *He will set over all His goods.* ORIGEN. That he may reign

with Christ, to whom the Father has committed all that is His. And as the son of a good father set over all that is his, He shall communicate of His dignity and glory to His faithful and wise stewards, that they also may be above the whole creation. Raban. Not that they only, but that they before others, shall be rewarded as well for their own lives as for their superintendence of the flock. Hilary. Or, *shall set him over all his goods*, that is, shall place him in the glory of God, because beyond this is nothing better. Chrys. And He instructs His hearer not only by the honour which awaits the good, but by the punishment which threatens the wicked,
Aug. Ep. 199. 1. adding, *If that evil servant shall say in his heart, &c.* Aug. The temper of this servant is shewn in his behaviour, which is thus expressed by his good Master; his tyranny, *and shall begin to beat his fellow servants*, his sensuality, *and to eat and drink with the drunken.* So that when he said, *My Lord delayeth His coming*, he is not to be supposed to speak from desire to see the Lord, such as was that of him who
Ps. 42, 2. said, *My soul is athirst for the living God; when shall I come?* This shews that he was grieved at the delay, seeing that what was hastening towards him seemed to his longing desires to be coming slowly. Origen. And every Bishop who ministers not as a fellow servant, but rules by might as a master, and often an harsh one, sins against God; also if he does not cherish the needy, but feasts with the drunken, and is continually slumbering because his Lord cometh not till after long time. Raban. Typically, we may understand his beating his fellow servants, of offending the consciences of the weak by word, or by evil example. Jerome. *The Lord of that servant shall come in a day when he looketh not for Him*, is to rouse the stewards to watchfulness and carefulness. *He shall cut him in sunder*, is not to be understood of execution by the sword, but that he shall sever him from the company of the saints. Origen. Or, *He shall cut him in sunder*, when his spirit, that is, his spiritual gift, shall return to God who gave it; but his soul shall go with his body into hell. But the righteous man is not cut in sunder, but his soul, with his spirit, that is, with his gift spiritual enters into the kingdom of heaven. They that are cut in sunder have in them thenceforth no part of that spiritual gift

which was from God, but there remains to them that part which was their own, that is, their soul, which shall be punished with their body. JEROME. *And shall appoint him his portion with the hypocrites*, with those, namely, that were in the field, and grinding at the mill, and were nevertheless left. For as we often say that the hypocrite is one who is one thing, and passes himself for another; so in the field and at the mill he seemed to be doing the same as others, but the event proved that his purpose was different. RABAN. Or, *appoints him his portion with the hypocrites*, that is, a twofold share of punishment, that of fire and frost; to the fire belongs the *weeping*, to the frost the *gnashing of teeth*[k]. ORIGEN. Or, there shall be *weeping* for such as have laughed amiss in this world, *gnashing of teeth* for those who have enjoyed an irrational peace. For being unwilling to suffer bodily pain, now the torture forces their teeth to chatter, with which they have eaten the bitterness of wickedness. From this we may learn that the Lord sets over His household not the faithful and wise only, but the wicked also; and that it will not save them to have been set over His household, but only if they have given them their food in due season, and have abstained from beating and drunkenness. AUG. Putting aside this wicked Aug.
servant, who, there is no doubt, hates his Master's coming, let Ep. 199. in fin.
us set before our eyes these good servants, who anxiously expect their Lord's coming. One looks for His coming sooner, another later, the third confesses his ignorance of the matter. Let us see which is most agreeable to the Gospel. One says, Let us watch and pray, because the Lord will quickly come; another, Let us watch and pray, because this life is short and uncertain, though the Lord's coming may be distant; and the third, Let us watch, because this life is short and uncertain, and we know not the time when the Lord will come. What else does this man say than what we hear the Gospel say, *Watch, because ye know not the hour in which the Lord shall come?* All indeed, through longing for the kingdom, desire that that should be true which the first thinks, and, if it should so come to pass, the second and third would rejoice with him; but if it should not come to pass, it were to be feared that the belief of its supporters might be shaken

[k] See above on chap. viii. 12.

by the delay, and they might begin to think that the Lord's coming shall be, not remote, but never. He who believes with the second that the Lord's coming is distant will not be shaken in faith, but will receive an unlooked-for joy. He who confesses his ignorance which of these is true, wishes for the one, is resigned to the other, but errs in neither, because he neither affirms or denies either.

CHAP. XXV.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Chrys. In the foregoing parable the Lord set forth the punishment of the man who beat, and was drunk, and wasted his Lord's goods; in this He declares his punishment who

Chrys. Hom. lxxviii.

profits not, and does not prepare for himself abundantly the things of which he has need; for the foolish virgins had oil, but not enough. HILARY. *Then*, because all this discourse is concerning the great day of the Lord, concerning which He had been speaking before. GREG. By *the kingdom of heaven* is meant the present Church, as in that, *The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend.* JEROME. This parable of the ten foolish and the ten wise virgins, some interpret literally of virgins, of whom there are according to the Apostle some who are virgins both in body and in thought, others who have preserved indeed their bodies virgin, but have not the other deeds of virgins, or have only been preserved by the guardianship of parents, but have wedded in their hearts. But from what has gone before, I think the meaning to be different, and that the parable has reference not to virgins only, but to the whole human race. GREG. For in each of the five senses of the body there is a double instrument, and the number five doubled makes ten. And because the company of the faithful is gathered out of both sexes, the Holy Church is described as being like to ten virgins, where as bad are mixed with good, and reprobate with elect, it is like a mixture of wise and foolish virgins. CHRYS. And He employs the character virgins in this parable to shew, that though virginity be a great thing, yet if it be not accompanied by works of mercy, it shall be cast out with the adulterers. ORIGEN. Or, The understandings of all who have received the word of God are virgins. For such is the word of God, that of its purity it imparts to all, who by its teaching have departed from the worship of idols, and have through Christ drawn near to the worship of God; *Which took their lamps, and went forth to meet the bridegroom and the bride*[a]. They take *their lamps*, i.e. their natural faculties, and go forth out of the world and its errors, and go to meet the Saviour, who is ever ready to come to enter with them that are worthy to His blessed bride the Church. HILARY. Or, *The bridegroom and the bride* represent our Lord God in the body, for the flesh is the bride of the spirit. *The lamps* are the light of bright souls which shine forth in the sacrament of

Greg. Hom. in Ev. xii. 1.

Matt. 13, 41.

1 Cor. 7.

Greg. ubi sup.

[a] 'Et Sponsæ' Vulg., and so a few Greek MSS.

baptism[b]. AUG. Or, *The lamps* which they carry in their hands are their works, of which it was said above, *Let your works shine before men.* ORIGEN. They that believe rightly, and live righteously, are likened to the five wise; they that profess the faith of Jesus, but prepare themselves not by good works to salvation, are likened to the five foolish. JEROME. For there are five senses which hasten towards heavenly things, and seek after things above. Of sight, hearing, and touch, it is specially said, *That which we have heard, which we have seen with our eyes, and our hands have handled.* Of taste, *Taste and see that the Lord is good.* Of smell, *Because of the savour of thy good ointments.* There are also other five senses which gape after earthly husks. AUG. Or, by the five virgins, is denoted a five-fold continence from the allurements of the flesh; for our appetite must be held from gratification of the eyes, ears, smell, taste, and touch. And as this continence may be done before God, to please Him in inward joy of the conscience, or before men only to gain applause of men, five are called wise, and five foolish. Both are virgins, because both these men exercise continence, though from different motives. ORIGEN. And because the virtues are so linked together, that he who has one has all, so all the senses so follow one another, that all must be wise, or all foolish. HILARY. Or, The five wise and five foolish are an absolute distinction between believers and unbelievers. GREG. It is to be observed, that all have lamps, but all have not oil. HILARY. The *oil* is the fruit of good works, the *vessels* are the human bodies in whose inward parts the treasure of a good conscience is to be laid up. JEROME. The virgins that have oil are they who, besides their faith, have the ornament of good works; they that have not oil, are they that seem to confess with like faith, but neglect the works of virtue. AUG. Or, The *oil* denotes joy, according to that, *God hath anointed thee with the oil of gladness.* He then whose joy springs not from this, that he is inwardly pleasing to God, has no oil with him; for they have no gladness in their continent lives,

Aug. Lib. 83 Quæst. q. 59.
Matt. 5.16.
1 John 1. 1.
Ps. 34. 8.
Sol. Song, 1, 3.
Aug. ubi sup.
Greg. ubi sup.
Aug. ubi sup.
Ps. 45. 7.

[b] Alluding to the terms φωτισμὸς and *illuminatio*, by which Baptism was designated. S. Cyr. Cat. Oxf. Tr. p. 1.

save in the praises of men. *But the wise took oil with their lamps,* that is, the gladness of good works, *in their vessels,* that is, they stored it in their heart and conscience, as the Apostle speaks, *Let every man prove himself, and then shall he have rejoicing in himself, and not in another.* CHRYS. Or, The *oil* denotes charity, alms, and every aid rendered to the needy; the lamps denote the gifts of virginity; and He calls them *foolish,* because after having gone through the greater toil, they lost all for the sake of a less; for it is greater labour to overcome the desires of the flesh than of money. ORIGEN. Or, The *oil* is the word of teaching, with which the vessels of souls are filled; for what gives so great content as moral discourse, which is called the oil of light. *The wise* took with them of this oil, as much as would suffice, though the Word should tarry long, and be slack to come to their consummation. *The foolish* took lamps, alight indeed at the first, but not supplied with so much oil as should suffice even to the end, being careless respecting the provision of doctrine which comforts faith, and enlightens the lamp of good deeds. AUG. For there die of both kinds of men in this interval of time before the resurrection of the dead, and the Lord's coming shall be. GREG. To sleep is to die, to slumber before sleep is to faint from salvation before death, because, by the burden of sickness we come to the sleep of death. JEROME. Or, *They slumbered,* i.e. they were dead. And then follows, *And slept,* because they were to be afterwards wakened. *While the bridegroom tarried,* shews that no little time intervened between the Lord's first and second coming. ORIGEN. Or, Whilst the bridegroom *tarried,* and the Word comes not speedily to the consummation of this life, the senses suffer, slumbering and moving in the night of the world; and sleep, as energizing feebly, and with no quick sense. Yet did those wise virgins not quit their lamps, nor despair of hoarding their oil. JEROME. The Jews have a tradition that Christ will come at midnight, in like manner as in that visitation of Egypt, when the Paschal feast is celebrated, and the destroyer comes, and the Lord passes over our dwellings, and the door-posts of each man's countenance are hallowed by the blood of the Lamb. Hence, I suppose, has continued among us that apostolic tradition,

Gal. 6, 4.

Aug. ubi sup.

Greg. ubi sup.

that on the vigil of Easter[c] the people should not be dismissed before midnight in expectation of Christ's coming; but when that hour has past over, they may celebrate the feast in security; whence also the Psalmist says, *At midnight did I rise to praise Thee.* Ps.119,62. AUG. Or, *At midnight,* that is, when none knew or looked for it. Aug. ubi sup. JEROME. Suddenly thus, as on a stormy night, and when all think themselves secure, at the hour when sleep is the deepest, the coming of Christ shall be proclaimed by the shout of Angels, and the trumpets of the Powers that go before Him. This is meant when it says, *Lo, the bridegroom cometh, go ye out to meet him.* HILARY. At the trumpet signal they go forth to meet the bridegroom alone, for then shall the two be one, that is, the flesh and God, when the lowliness of the flesh shall be transformed into spiritual glory. AUG. Or, that the virgins go forth Aug. ubi sup. to meet the bridegroom alone, I think is to be understood that the virgins themselves constitute her who is called the bride; as we speak of the Christians flocking to the Church as children running to their mother, and yet this same mother consists only of the children who are gathered together. For now the Church is betrothed, and is to be led forth as a virgin to the marriage, which takes place then when all her mortal part having past away, she may be held in an eternal union. ORIGEN. Or, *At midnight,* that is, at the time of their most abandoned carelessness, *there was a great cry,* of the Angels, I suppose, desiring to arouse all men, those ministering spirits crying within in the senses of all that sleep, *Behold, the bridegroom cometh, go ye out to meet him.* All heard this summons, and arose, but all were not able to trim their lamps fitly. The lamps of the senses are trimmed by evangelical and right use of them; and they that use their senses amiss have their lamps untrimmed. GREG. Or, *All the virgins arose,* Greg. ubi sup.

[c] "This day was kept an universal fast over the whole Church. And they continued it not only till evening, but till cockcrowing in the morning. The night was spent in a Vigil, or Pernoctation, when they assembled together to perform all parts of Divine service. There is frequent mention made of this in ancient writers, Chrysostom, (Hom. 30, in Gen.) Epiphanius, (Exp. fid. n. 22,) and many others. Particularly Lactantius and S. Jerome tell us they observed it on a double account. Lactantius (vii. 19) says, 'This is the night which we observe, with a pernoctation for the Advent of our King and God; of which there is a twofold reason to be given; because in this night our Lord was raised to life again after His Passion; and in the same He is expected to return to receive the kingdom of the world.'" Bingham's Antiquities, xxi. 1. 32.

that is, both elect and reprobate are roused from the sleep of death; they *trimmed their lamps*, that is, they reckon up to themselves their works for which they look to receive eternal blessedness. AUG. They *trimmed their lamps*, that is, prepared to give an account of their deeds. HILARY. Or, the trimming their lamps is the return of their souls into their bodies, and their light is the consciousness of good works that shines forth, which is contained in the vessels of the body. GREG. The lamps of the foolish virgins go out, because the works which appeared outwardly to men to be bright, are dimmed within at the coming of the Judge. That they then beg oil of the wise virgins, what is it but that at the coming of the Judge, when they find themselves empty within, they seek for witness from without? As though deceived by their own self-confidence, they say to their neighbours, Whereas ye see us rejected as living without works, do ye witness to our works that ye have seen. AUG. From habit, the mind seeks that which uses to give it pleasure. And these now seek from men, who see not the heart, witness to God, who sees the heart. But their lamps go out, because those, whose good works rest upon the testimony of others, when that is withdrawn, sink into nothing. JEROME. Or, These virgins who complain that their lamps are gone out, shew that they are partially alight, yet have they not an unfailing light, nor enduring works. Whoso then has a virgin soul, and is a lover of chastity, ought not to rest content with such virtues as quickly fade, and are withered away when the heat comes upon them, but should follow after perfect virtues, that he may have an enduring light. CHRYS. Or otherwise; These virgins were foolish, not only because they departed hence, lacking store of mercy, but because they deemed to receive it from those of whom they importunately begged it. For though nothing could be more merciful than those wise virgins, who for this very mercifulness were approved, yet would they not grant the prayer of the foolish virgins. But the wise answered, saying, *Not so, lest there be not enough for us and you;* hence we learn that none of us shall be able in that day to stand forth as patron[1] of those who are betrayed by their own works, not because he will not, but because he cannot. JEROME. For these wise virgins do not answer thus out of covetousness,

Aug. ubi sup.

Greg. ubi sup.

Aug. ubi sup.

[1] προστῆναι

but out of fear. Wherefore, each man shall receive the recompense of his own works, and the virtues of one cannot atone for the vices of another in the day of judgment. The wise admonish them not to go to meet the bridegroom without oil, *Go ye rather to them that sell, and buy for yourselves.* HILARY. *They that sell* are the poor, who, needing the alms of the faithful, made them that recompense which they desire, selling in return for the relief afforded to their wants, a consciousness of good works. This is the abundant fuel of an undying light which may be bought and stored up for the fruits of mercy. CHRYS. You see then how great merchants the poor are to us; but the poor are not there, but here, and therefore we must store up oil here, that we may have it to use there when occasion shall require. JEROME. And this oil is sold, and at a high cost, nor is it to be got without much toil; so that we understand it not of alms only, but of all virtues and counsels of the teachers. ORIGEN. Otherwise; Notwithstanding they were foolish, they yet understood that they must have light to go and meet the bridegroom, that all the lights of their senses might be burning. This also they discerned, that because they had little of the spiritual oil, their lamps would burn dim as darkness drew on. But the wise send the foolish to those that sell, seeing that they had not stored up so much oil, that is, word of doctrine, as would suffice both for themselves to live by, and to teach others, *Go ye rather to them that sell,* i.e. to the doctors, *and buy,* i.e. take of them; the price is perseverance, the love of learning, industry, and toil of all who are willing to learn. AUG. Or we may suppose it not meant as advice what they should do, but as an indirect allusion to their fault. For flatterers sell oil, who by praising things false, and things unknown, lead souls astray, recommending to them, as foolish, empty joys, and receiving in return some temporal benefit. *Go ye rather to them that sell, and buy for yourselves,* i.e. Let us now see what they can profit you who have used to sell you their praise. *Lest there be not enough for us and you,* because no man is profited in God's sight by the testimony of others, because God sees the heart, and each man is scarce able to give testimony concerning his own conscience. JEROME. But because the

Aug. ubi sup.

season for buying was now past, and the day of judgment was coming on, so that there was no room for penitence, they must not now lay up new works, but give an account of the old. HILARY. *The marriage* is the putting on of immortality, and the joining together corruption and incorruption in a new union. CHRYS. That, *While they went to buy,* shews that even, if we should become merciful after death, it will avail us nothing to escape punishment, as it was no profit to the rich man, that he became merciful and careful about those who belonged to him. ORIGEN. Or, He says, *While they went to buy,* because there are men to be found who have neglected to learn any thing useful, till when, in the very end of their life, when they set themselves to learn, they are overtaken by death. AUG. Or otherwise; *While they went to buy,* that is, while they turned themselves to things without, and sought to find pleasure in things they had been accustomed to, because they knew not inward joys, came He that judges; and they *that were ready,* i. e. they whose conscience bore witness to them before God, *went in with Him to the wedding,* i.e. to where the pure soul is united prolific to the pure and perfect word of God. JEROME. After the day of judgment, there is no more opportunity for good works, or for righteousness, and therefore it follows, *And the door was shut.* AUG. When they have been taken in who have been changed into angelic being, all entrance into the kingdom of heaven is closed; after the judgment, there is no more place for prayers or merit. HILARY. Yet though the season of repentance is now past, the foolish virgins come and beg that entrance may be granted to them. JEROME. Their worthy confession calling Him, *Lord, Lord,* is a mark of faith. But what avails it to confess with the mouth Him whom you deny with your works? GLOSS. Grief at their exclusion extorts from them a repetition of this title of *Lord;* they call not Him Father, whose mercy they despised in their lifetime. AUG. It is not said that they bought any oil, and therefore we must suppose that all their delight in the praise of men being gone, they return in distress and affliction to implore God. But His severity, after judgment, is as great as His mercy was unspeakable before. *But He answered*

Aug. ubi sup.

Aug. ubi sup. 1 Cor. 15, 51.

Gloss. ap. Anselm.

Aug. ubi sup.

and said, Verily I say unto you, I know you not; by that rule, namely, that the art of God, that is, His wisdom, does not admit that those should enter into His joy who have sought to do in any thing according to His commandments, not as before God, but that they may please men. JEROME. For *the Lord knoweth them that are His,* and he that knoweth 2 Tim. 2, 19.
not shall not be known, and though they be virgins in purity of body, or in confession of the true faith, yet forasmuch as they have no oil, they are unknown by the bridegroom. When He adds, *Watch therefore, because ye know not the day nor the hour,* He means that all that has been said points to this, namely, that seeing we know not the day of judgment, we should be careful in providing the light of good works. AUG. For indeed we know the day and the hour neither of Aug. ubi sup.
that future time when the Bridegroom will come, nor of our own falling asleep each of us; if then we be prepared for this latter, we shall also be prepared when that voice shall sound, which shall arouse us all. ID. There have not been Aug. Ep. 199, 45.
wanting those who would refer these ten virgins to that coming of Christ, which takes place now in the Church; but this is not to be hastily held out, lest any thing should occur contradictory of it.

14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

GLOSS. In the foregoing parable is set forth the condemnation of such as have not prepared sufficient oil for themselves, whether by oil is meant the brightness of good works, or inward joy of conscience, or alms paid in money. CHRYS. This parable is delivered against those who will not assist their neighbours either with money, or words, or in any other way, but hide all that they have. GREG. The man travelling into a far country is our Redeemer, who ascended into heaven in that flesh which He had taken upon Him. For the proper home of the flesh is the earth, and it, as it were, travels into a foreign country, when it is placed by the Redeemer in heaven. ORIGEN. He travels, not according to His divine nature, but according to the dispensation of the flesh which He took upon Him. For He who says to His disciples, *Lo, I am with you always, even unto the end of the world,* is the Only-Begotten God, who is not circumscribed by bodily form. By saying this, we do not disunite Jesus, but attribute its proper qualities to each constituent substance. We may also explain thus, that the Lord travels in a far country with all those who walk by faith and not by sight. And when we are absent from the body with the Lord, then will He also be with us. Observe that the turn of expression is not thus, I am like, or The Son of Man is like, *a man travelling into a far country,* because He is represented in the parable as travelling, not as the Son of God, but as man. JEROME. Calling together the Apostles, He gave them the Gospel doctrine, to one more, to another less, not as of His own bounty or scanting, but as meeting the capacity of the receivers, as the Apostle says, that He fed with milk those that were unable to take solid food. In the five, two, and one talent, we recognise the diversity of gifts wherewith we have been entrusted. ORIGEN. Whenever you see of those who have received from Christ a dispensation of the oracles of God that some have more and some less; that some have not in comparison of the better sort half an understanding of things; that others have still less; you will perceive the difference of those who have all of them received from Christ oracles of God. They to whom five talents were given, and they to whom two, and they to whom one, have divers degrees of capacity, and one could not hold the measure of another; he who received but one

Gloss. non occ.

Greg. Hom. in Ev. ix. 1.

Matt. 28, 20.

1 Cor. 3, 2.

having received no mean endowment, for one talent of such a master is a great thing. His proper servants are three, as there are three sorts of those that bear fruit. He that received five talents, is he that is able to raise all the meanings of the Scriptures to their more divine significations; he that has two is he that has been taught carnal doctrine, (for two seems to be a carnal number,) and to the less strong the Master of the household has given one talent. GREG. Otherwise; The five talents denote the gift of the five senses, that is, the knowledge of things without; the two signify understanding and action, the one talent understanding only. GLOSS. *And straightway took his journey*, not changing his place, but leaving them to their own freewill and choice of action.

Greg. ubi sup.

Gloss ord.

JEROME. *He that had received five talents*, that is, having received his bodily senses, he doubled his knowledge of heavenly things, from the creature understanding the Creator, from earthly unearthly, from temporal the eternal. GREG. There are also some who though they cannot pierce to things inward and mystical, yet for their measure of view of their heavenly country they teach rightly such things as they can, what they have gathered from things without, and while they keep themselves from wantonness of the flesh, and from ambition of earthly things, and from the delights of the things that are seen, they restrain others also from the same by their admonitions. ORIGEN. Or, They that have their senses exercised by healthy conversation, both raising themselves to higher knowledge and zealous in teaching others, these have gained other five; because no one can easily have increase of any virtues that are not his own, and without he teaches others what he himself knows, and no more. HILARY. Or, That servant who received five talents is the people of believers under the Law, who beginning with that, doubled their merit by the right of obedience of an evangelic faith. GREG. Again, there are some who by their understanding and their actions preach to others, and thence gain as it were a twofold profit in such merchandize. This their preaching bestowed upon both sexes is thus a talent doubled. ORIGEN. Or, *gained other two*, that is, carnal instruction, and another yet a little higher. HILARY. Or, the servant to whom two talents were committed is the people of the Gentiles justified by the faith and confession of the Son and of the Father, confessing

Greg. ubi sup.

Greg. ubi sup.

our Lord Jesus Christ, to be both God and Man, both Spirit and Flesh. These are the two talents committed to this servant. But as the Jewish people doubled by its belief in the Gospel every Sacrament which it had learned in the Law, (i.e. its five talents,) so this people by its use of its two talents merited understanding and working. GREG. To hide one's talent in the earth is to devote the ability we have received to worldly business. ORIGEN. Or otherwise; When you see one who has the power of teaching, and of benefiting souls, hiding this power, though he may have a certain religiousness of life, doubt not of such an one that he has received one talent and hides it in the earth. HILARY. Or, This servant who has received one talent and hid it in the earth is the people that continue in the Law, who through jealousy of the salvation of the Gentiles hide the talent they have received in the earth. For to hide a talent in the earth is to hide the glory of the new preaching through offence at the Passion of His Body. His coming to reckon with them is the assize of the day of judgment. ORIGEN. And note here that the servants do not come to the Lord to be judged, but the Lord shall come to them when the time shall be accomplished. *After a long time*, that is, when He has sent forth such as are fitted to bring about the salvation of souls, and perhaps for this reason it is not easy to find one who is quite fit to pass forthwith out of this life, as is manifest from this, that even the Apostles lived to old age; for example, it was said to Peter, *When thou shalt be old, thou shalt stretch forth thy hand*; and Paul says to Philemon, *Now as Paul the aged*. CHRYS. Observe also that the Lord does not require the reckoning immediately, that you may learn His long suffering. To me He seems to say this covertly, alluding to the resurrection. JEROME. *After a long time*, because there is a long interval between the Saviour's ascension and His second coming. GREG. This lesson from this Gospel warns us to consider whether those, who seem to have received more in this world than others, shall not be more severely judged by the Author of the world; the greater the gifts, the greater the reckoning for them. Therefore should every one be humble concerning his talents in proportion as he sees himself tied up with a greater responsibility. ORIGEN. He who had received five talents comes

Greg. ubi sup.

John 21, 18.

Greg. ubi sup.

Greg. Hom. in Ev. ix. 2. first with boldness before his Lord. Greg. And bringing his talents doubled, he is commended by his Lord, and is sent into eternal happiness. Raban. *Well done* is an interjection of joy; the Lord shewing us therein the joy with which He invites the servant who labours well to eternal bliss; of which Ps. 16, 11. the Prophet speaks, *In Thy presence is fulness of joy.* Chrys. *Thou good servant*, this he means of that goodness which is Gloss. non occ. shewn towards our neighbour. Gloss. *Faithful*, because he appropriated to himself none of those things which were his lord's. Jerome. He says, *Thou wast faithful in a few things*, because all that we have at present though they seem great and many, yet in comparison of the things to come are little Greg. ubi sup. and few. Greg. The faithful servant is set over many things, when having overcome the afflictions of corruption, he joys with eternal joy in that heavenly seat. He is then fully admitted to the joy of his Lord, when taken in to that abiding country, and numbered among the companies of Angels, he has such inward joy for this gift, that there is no room for outward sorrow at his corruption. Jerome. What greater thing can be given to a faithful servant than to be with his Lord, and to see his Lord's joy? Chrys. By this word *joy* He exAug. de Trin. i. 8. presses complete blessedness. Aug. This will be our perfect joy, than which is none greater, to have fruition of that Divine Trinity in whose image we were made. Jerome. The servant who of five talents had made ten, and he who of two had made four, are received with equal favour by the Master of the household, who looks not to the largeness of their profit, but to the disposition of their will. Origen. That He says of both these servants that they *came*, we must understand of their passing out of this world to Him. And observe that the same was said to them both; he that had less capacity, but that which he had, he exercised after such manner as he ought, shall have no whit less with God than he who has a greater capacity; for all that is required is that whatever a man has from God, he should use it all to the glory of God.

Greg. Hom. in Ev. ix. 3. Greg. The servant who would not trade with his talent returns to his Lord with words of excuse. Jerome. For Ps. 141, 4. truly that which is written, *To offer excuses excusing sins* happened to this servant, so that to slothfulness and idleness was added also the sin of pride. For he who ought to have

honestly acknowledged his fault, and to have entreated the Master of the household, on the contrary cavils against him, and avers that he did it with provident design, lest while he sought to make profit he should hazard the capital. ORIGEN. This servant seems to me to have been one of those who believe, but do not act honestly, concealing their faith, and doing every thing that they may not be known to be Christians. They who are such seem to me to have a fear of God, and to regard Him as austere and implacable. We indeed understand how the Lord reaps where He sowed not, because the righteous man sows in the Spirit, whereof he shall reap life eternal. Also He reaps where He sowed not, and gathers where He scattered not, because He counts as bestowed upon Himself all that is sown among the poor. JEROME. Also, by this which this servant dared to say, *Thou reapest where thou sowedst not,* we understand that the Lord accepts the good life of the Gentiles and of the Philosophers. GREG. Greg. ubi sup.
But there are many within the Church of whom this servant is a type, who fear to set out on the path of a better life, and yet are not afraid to continue in carnal indolence; they esteem themselves sinners, and therefore tremble to take up the paths of holiness, but fearlessly remain in their own iniquities. HILARY. Or, By this servant is understood the Jewish people which continues in the Law, and says, *I was afraid of thee,* as through fear of the old commandments abstaining from the exercise of evangelical liberty; and it says, *Lo, there is that is thine,* as though it had continued in those things which the Lord commanded, when yet it knew that the fruits of righteousness should be reaped there, where the Law had not been sown, and that there should be gathered from among the Gentiles some who were not scattered of the seed of Abraham. JEROME. But what he thought would be his excuse is turned into his condemnation. He calls him *wicked servant,* because he cavilled against his Lord; and *slothful,* because he would not double his talent; condemning his pride in the one, and his idleness in the other. If you knew me to be hard and austere, and to seek after other men's goods, you should also have known that I exact with the more rigour that is mine own, and should have given my money to the bankers; for the Greek word here (ἀργύριον)

Ps. 12, 6. means money. *The words of the Lord are pure words, silver tried in the fire.* The money, or silver, then are the preaching of the Gospel and the heavenly word; which ought to be given to the bankers, that is, either to the other doctors, which the Apostles did when they ordained Priests and Bishops throughout the cities; or to all the believers, who can double the sum and restore it with usury by fulfilling in act what they have learned in word. Greg. Hom. in Ev. ix. 4. GREG. So then we see as well the peril of the teachers if they withhold the Lord's money, as that of the hearers from whom is exacted with usury that they have heard, namely, that from what they have heard they should strive to understand that they have not heard. ORIGEN. The Lord did not allow that He was *a hard man* as the servant supposed, but He assented to all his other words. But He is indeed hard to those who abuse the mercy of God to suffer themselves to become remiss, and use it not to be converted. Greg. ubi sup. GREG. Let us hear now the sentence by which the Lord condemns the slothful servant, *Take away from him the talent, and give it to him that hath ten talents.* ORIGEN. The Lord is able by the might of His divinity to take away his ability from the man who is slack to use it, and to give it to him who has improved his own. Greg. Hom. in Ev. ix. 5. GREG. It might seem more seasonable to have given it rather to him who had two, than to him who had five. But as the five talents denote the knowledge of things without, the two understanding and action, he who had the two had more than he who had the five talents; this man with his five talents merited the administration of things without, but was yet without any understanding of things eternal. The one talent therefore, which we say signifies the intellect, ought to be given to him who had administered well the things without which he had received; the same we see happen every day in the Holy Church, that they who administer faithfully things without, are also mighty in the inward understanding. JEROME. Or, it is given to him who had gained five talents, that we may understand that though the Lord's joy over the labour of each be equal, of him who doubled the five as of him who doubled the two, yet is a greater reward due to him who laboured more in the Lord's money. Greg. Hom. in Ev. ix. 6. GREG. Then follows a general sentence, *For to every one that hath shall be given,*

and he shall have abundance, but from him that hath not, even that which he seemeth to have shall be taken away. For whosoever has charity receives the other gifts also; but whosoever has not charity loses even the gifts which he seemed to have had. CHRYS. Also he who has the graces of eloquence and of teaching to profit withal, and uses it not, loses that grace; but he who does his endeavour in putting it to use acquires a larger share. JEROME. Many also who are naturally clever and have sharp wit, if they become neglectful, and by disuse spoil that good they have by nature, these do, in comparison of him who being somewhat dull by nature compensates by industry and painstaking his backwardness, lose their natural gift, and see the reward promised them pass away to others. But it may also be understood thus; To him who has faith, and a right will in the Lord, even if he come in aught short in deed as being man, shall be given by the merciful Judge; but he who has not faith, shall lose even the other virtues which he seems to have naturally. And He says carefully, *From him that hath not, shall be taken away even that which he seemeth to have,* for whatsoever is without faith in Christ ought not to be imputed to him who uses it amiss, but to Him who gives the goods of nature even to a wicked servant. GREG. Or, Whoso has not charity, loses even those things which he seems to have received. (Greg. ubi sup.) HILARY. And on those who have the privilege of the Gospels, the honour of the Law is also conferred, but from him who has not the faith of Christ is taken away even that honour which seemed to be his through the Law. CHRYS. The wicked servant is punished not only by loss of his talent, but by intolerable infliction, and a denunciation in accusation joined therewith. ORIGEN. *Into outer darkness,* where is no light, perhaps not even physical light; and where God is not seen, but those who are condemned thereto are condemned as unworthy the contemplation of God. We have also read some one before us expounding this of the darkness of that abyss which is outside the world, as though unworthy of the world, they were cast out into that abyss, where is darkness with none to lighten it. GREG. And thus for punishment he shall be cast into outer darkness who has of his own freewill fallen into inward darkness. (Greg. ubi sup.) JEROME. What is weep-

ing and gnashing of teeth we have said above. CHRYS. Observe that not only he who robs others, or who works evil, is punished with extreme punishment, but he also who does not good works. GREG. Let him then who has understanding look that he hold not his peace; let him who has affluence not be dead to mercy; let him who has the art of guiding life communicate its use with his neighbour; and him who has the faculty of eloquence intercede with the rich for the poor. For the very least endowment will be reckoned as a talent entrusted for use. ORIGEN. If you are offended at this we have said, namely that a man shall be judged if he does not teach others, call to mind the Apostle's words, *Woe is unto me if I preach not the Gospel.*

Greg. Hom. in Ev. ix. 7.

1 Cor. 9, 16.

31. When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

32. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And He shall set the sheep on His right hand, but the goats on the left.

34. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36. Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

37. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink?

38. When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

39. Or when saw we Thee sick, or in prison, and came unto Thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

41. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

43. I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

44. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

45. Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

RABAN. After the parables concerning the end of the world the Lord proceeds to describe the manner of the judgment to come. CHRYS. To this most sweet section of Scripture which we cease not continually to ponder, let us now listen with all attention and compunction of spirit, for Christ does indeed clothe this discourse with more terrors and vividness. He does not accordingly say of this as of the others, *The kingdom of heaven is like*, but shews of Himself by direct revelation, saying, *When the Son of Man shall come in His majesty*. JEROME. He who was within two days to celebrate the passover, to be delivered to the cross, and mocked by men, fitly now holds out the glory of His triumph, that He may overbalance the offences that were to follow by the promise of reward. And it is to be noted, that He who shall be seen in majesty is the Son of Man. AUG. The wicked and they also who shall be

Chrys. Hom. lxxix.

Aug. in Joan. Tr. 21.

set on His right hand shall see Him in human shape, for He shall appear in the judgment in that form which He took on Him from us; but it shall be afterwards that He shall be seen in the form of God, for which all the believers long. REMIG. These words overthrow the error of those who said that the Lord should not continue in the same form of a servant. By *His majesty*, He means His divinity, in which He is equal to the Father and the Holy Spirit. ORIGEN. Or, He shall come again with glory, that His body may be such as when He was transfigured on the mount. *His throne* is either certain of
Ps. 122, 5. the more perfect of the Saints, of whom it is written, *For there are set thrones in judgment;* or certain Angelic Powers of
Col. 1, 16. whom it is said, *Thrones or dominions.* AUG. He shall come
Aug. de Civ. Dei, xx. 24. down with the Angels whom He shall call from heavenly places to hold judgment. CHRYS. *For all His angels shall be with Him* to bear witness to the things wherein they have ad-
Aug. Serm. 351, 8. ministered to men's salvation at His bidding. AUG. Or, by Angels here He means men who shall judge with Christ; for Angels are messengers, and such we rightly understand all who have brought tidings of heavenly salvation to men. REMIG. *And all nations shall be gathered before Him.* These
Aug. de Civ. Dei, xx. 24. words prove that the resurrection of men shall be real. AUG. This gathering shall be executed by the ministry of Angels,
Ps. 50, 5. as it is said in the Psalm, *Gather to Him His saints.* ORIGEN. Or, we need not understand this of a local gathering together, but that the nations shall be no more dispersed in divers and false dogmas concerning Him. For Christ's divinity shall be manifested so that not even sinners shall any longer be ignorant of Him. He shall not then shew Himself as Son of God in one place and not in another; as He sought to express to us by the comparison of the lightning. So as long as the wicked know neither themselves nor Christ, or the righteous *see*
1 Cor. 13, 12. *through a glass darkly,* so long the good are not severed from the evil, but when by the manifestation of the Son of God all shall come to the knowledge of Him, then shall the Saviour sever the good from the evil; for then shall sinners see their sins, and the righteous shall see clearly to what end the seeds of righteousness in them have led. They that are saved are called sheep by reason of that mildness which they have learnt
Matt. 11, 29. of Him who said, *Learn of Me, for I am meek and lowly,* and

because they are ready to go even to death in imitation of Christ, who *was led as a sheep to the slaughter*. The wicked are called goats, because they climb rough and rugged rocks, and walk in dangerous places. CHRYS. Or, He calls the one sheep and the other goats, to denote the unprofitableness of the one, and the fruitfulness of the other, for sheep are greatly productive in fleece, milk, and lambs. GLOSS. Under the figure of a sheep in Scripture is signified simplicity and innocence. Beautifully then in this place are the elect denoted by sheep. JEROME. Also the goat is a salacious animal, and was the offering for sins in the Law; and He says not 'she goats' which can produce young, and *come up shorn from the washing*. CHRYS. Then He separates them in place. ORIGEN. For the Saints who have wrought right works, shall receive in recompense of their right works the King's right hand, at which is rest and glory; but the wicked for their evil and sinister deeds have fallen to the left hand, that is, into the misery of torments. Then shall the King say to those who are on *His right hand, Come,* that in whatsoever they are behind they may make it up when they are more perfectly united to Christ. He adds, *ye blessed of My Father*, to shew how eminently blessed they were, being of old *blessed of the Lord, which made heaven and earth*. RABAN. Or, they are called *blessed,* to whom an eternal blessing is due for their good deserts. He calls it the kingdom of His Father, ascribing the dominion of the kingdom to Him by whom Himself the King was begotten. For by His royal power, with which He shall be exalted alone in that day, He shall pronounce the sentence of judgment, *Then shall the King say*. CHRYS. Observe that He says not 'Receive,' but *possess*, or *inherit*, as due to you from of old. JEROME. This *prepared for you from the foundation of the world*, is to be understood as of the foreknowledge of God, with whom things to come are as already done. AUG. Besides that kingdom of which He will say in the end, *Inherit the kingdom prepared for you*, though in a very inferior manner, the present Church is also called His kingdom, in the which we are yet in conflict with the enemy until we come to that kingdom of peace, where we shall reign without an enemy. ID. But one will say, I desire not to reign, it is enough for me that I be saved. Wherein they are deceived,

Isa. 53, 7.

Gloss. non occ.

Song of Solomon, 4, 2.

Ps. 115, 15.

Aug. de Civ. Dei, xx. 9.

Aug. Serm. 351, 8.

first, because there is no salvation for those whose iniquity abounds; and, secondly, because if there be any difference between those that reign, and those that do not reign, yet must all be within the same kingdom, lest they be esteemed for foes or aliens, and perish while the others reign. Thus all the Romans inherit the kingdom of Rome, though all do not reign in it. CHRYS. For what the Saints obtain the boon of this heavenly kingdom He shews when He adds, *I was an hungred, and ye gave Me to eat.* REMIG. And it is to be noted, that the Lord here enumerates six works of mercy which whoso shall study to accomplish shall be entitled to the kingdom prepared for the chosen from the foundation of the world. RABAN. Mystically, He who with the bread of the word and the drink of wisdom refreshes the soul hungering and thirsting after righteousness, or admits into the home of our mother the Church him who is wandering in heresy or sin, or who strengthens the weak in faith, such an one discharges the obligations of true love. GREG. These, to whom as they stand on His right hand the Judge at His coming shall say, *I was an hungred, &c.*, are they who are judged on the side of the elect, and who reign; who wash away the stains of their life with tears; who redeem former sins by good deeds following; who, whatever unlawful thing they have at any time done, have covered it from the Judge's eyes by a cloak of alms. Others indeed there are who are not judged, yet reign, who have gone even beyond the precepts of the Law in the perfection of their virtue. ORIGEN. It is from humility that they declare themselves unworthy of any praise for their good deeds, not that they are forgetful of what they have done. But He shews them His close sympathy with His own. RABAN. *Lord, when saw we Thee, &c.* This they say not because they distrust the Lord's words, but they are in amaze at so great exaltation, and at the greatness of their own glory; or because the good which they have done will seem to them to be so small according to that of the Apostle, *For the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.* JEROME. It were indeed free to us to understand that it is Christ in every poor man whom we feed when he is hungry, or give drink to when he is thirsty, and so of other things;

Greg. Mor. xxvi. 27.

Rom. 8, 18.

but when He says, *In that ye have done it to one of the least of these My brethren,* He seems to me not to speak of the poor generally, but of the poor in spirit, those to whom He pointed and said, *Whosoever shall do the will of My Father which is in heaven, the same is My brother.* Matt. 12,50. CHRYS. But if they are His brethren, why does He call them *the least?* Because they are lowly, poor, and outcast. By these He means not only the monks who have retired to the mountains, but every believer though he should be secular, though an hungred, or the like, yet He would have him obtain merciful succours, for baptism and communication of the Divine mysteries makes him a brother.

ORIGEN. As He had said to the righteous, *Come ye,* so He says to the wicked, *Depart ye,* for they who keep God's commandment are near to the Word, and are called that they may be made more near; but they are far from it, though they may seem to stand hard by, who do not His commands: therefore it is said to them, *Depart ye,* that those who seemed to be living before Him, might be no more seen. It should be remarked, that though He had said to the Saints, *Ye blessed of My Father,* He says not now, *Ye cursed of My Father,* because of all blessing the Father is the author, but each man is the origin of his own curse when he does the things that deserve the curse. They who depart from Jesus fall into eternal fire, which is of a very different kind from that fire which we use. For no fire which we have is eternal, nor even of any long continuance. And note, that He does not say, 'the kingdom prepared for the Angels,' as He does say *everlasting fire prepared for the Devil and his Angels;* because He did not, as far as in Him lay, create men to perdition, but sinners yoke themselves to the Devil, so that as they that are saved are made equal to the holy Angels, they that perish are made equal with the Devil's Angels. AUG. It is hence clear, Aug. de Civ. Dei, xxi. 10. that the same fire will be appropriated to the punishment of men and of dæmons. If then it inflicts pain by corporeal touch, so as to produce bodily torment, how will there be in it any punishment for the evil spirits, unless the dæmons have, as some have thought, bodies composed of gross and fluid air. But if any man asserts that the dæmons have no bodies, we would not pugnaciously contend the point. For why may we not say, that truly, though wonderfully, even incorporeal spirit

can feel pain of corporeal fire? If the spirits of men, though themselves incorporeal, can be now inclosed in bodily limbs, they can then be inseparably attached to the bonds of body. The dæmons then will be united to a body of material fire, though themselves immaterial, drawing punishment from their body, not giving life to it. And that fire being material will torture such bodies as ours with their spirits; but the dæmons are spirits without bodies. ORIGEN. Or it may be that fire is of such nature that it can burn invisible substances, being
2 Cor. 4, 18. itself invisible, as the Apostle speaks, *The things which are seen are temporal, but the things which are not seen are eternal.* Wonder not when you hear that there is a fire which though unseen has power to torture, when you see that there is an internal fever which comes upon men, and pains them grievously. It follows, *I was an hungred, and ye gave Me*
1 Cor. 12, 27. *no meat.* It is written to the believers, *Ye are the body of Christ.* As then the soul dwelling in the body, though it hungers not in respect of its spiritual substance, yet hungers for the food of the body, because it is yoked to the body; so the Saviour suffers whatever His body the Church suffers, though He Himself be impassible. And observe how in speaking to the righteous He reckons up their good deeds under their several kinds, but to the unrighteous He cuts short the description under the one head, *I was sick and in prison, and ye visited Me not,* because it was the part of a merciful Judge to enlarge and dwell upon men's good deeds, but to pass lightly and cursorily over their evil deeds. CHRYS. Observe how they had failed in mercifulness, not in one or two respects only, but in all; not only did they not feed Him when He was hungry, but they did not even visit Him when He was sick, which was easier. And look how light things He enjoins; He said not, *I was in prison,* and ye did not set Me free, but, *and ye visited Me not.* Also His hunger required no costly dainties, but necessary food. Each of these counts then is enough for their punishment. First, the slightness of His prayer, viz. for bread; secondly, the destitution of Him who sought it, for He was poor; thirdly, the natural feelings of compassion, for He was a man; fourthly, the expectation of His promise, for He promised a kingdom; fifthly, the greatness of Him who received, for it is God who receives in the

poor man; sixthly, the pre-eminent honour, in that He condescended to take of men; and, seventhly, the righteousness of so bestowing it, for what He takes from us is our own. But avarice blinds men to all these considerations. GREG. They to whom this is said are the wicked believers, who are judged and perish; others, being unbelievers, are not judged and perish; for there is no examination of the condition of such as appear before the face of an impartial Judge already condemned by their unbelief; but those who hold the profession of the faith, but have not the works of their profession, are convicted that they may be condemned. These at least hear the words of their Judge, because they have at least kept the words of His faith. The others hear no words of their Judge pronouncing sentence of condemnation, because they have not paid Him honour even in word. For a prince who governs an earthly kingdom punishes after a different manner the rebellion of a subject and the hostile attempts of an enemy; in the former case, he recurs to his prerogative; against an enemy he takes arms, and does not ask what penalty the law attaches to his crime. CHRYS. Thus convicted by the words of the Judge, they make answer submissively, *Lord, when saw we Thee, &c.* ORIGEN. Mark how the righteous dwell upon each word, while the unrighteous answer summarily, and not going through the particular instances; for so it becomes the righteous out of humility to disclaim each individual generous action, when imputed to them publicly; whereas bad men excuse their sins, and endeavour to prove them few and venial. And Christ's answer conveys this. And to the righteous He says, *In that ye did it to My brethren,* to shew the greatness of their good deeds; to the sinners He says only, *to one of the least of these,* not aggravating their sin. For they are truly His brethren who are perfect; and a deed of mercy shewn to the more holy is more acceptable to God than one shewn to the less holy; and the sin of overlooking the less holy is less than of overlooking the more holy. AUG. He is now treating of the last judgment, when Christ shall come from heaven to judge the quick and dead. This day of the Divine judgment we call the Last Day, that is, the end of time; for we cannot tell through how many days that judgment will be prolonged; but day, as is the use of

Greg. ubi sup.

Aug. de Civ. Dei, xx. 1.

Holy Scripture, is put for time. And we therefore call it the last or latest judgment, because He both now judges and has judged from the beginning of the human race, when He thrust forth the first man from the tree of life, and spared not the Angels that sinned. But in that final judgment both men and Angels shall be judged together, when the Divine power shall bring each man's good and evil deeds in review before his memory, and one intuitive glance shall present them to the perception, so that at once we shall be condemned or acquitted in our consciences.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Aug. de Fid. et Op. 15. Aug. Some deceive themselves, saying, that the fire indeed is called everlasting, but not the punishment. This the Lord foreseeing, sums up His sentence in these words. Origen. Observe that whereas He put first the invitation, *Come, ye blessed,* and after that, *Depart, ye cursed,* because it is the property of a merciful God to record the good deeds of the good, before the bad deeds of the bad; He now reverses the order, describing first the punishment of the wicked, and then the life of the good, that the terrors of the one may deter us from evil, and the honour of the other incite us to good. Greg. Mor. xv. 19. Greg. If he who has not given to others is visited with so heavy a punishment, what shall he get who is convicted of having robbed others of their own. Aug. de Civ. Dei, xix. 11. Aug. Eternal life is our chief good, and the end of the City of God, of which the Apostle speaks, Rom. 6, 22. *And the end everlasting life.* But because eternal life might be understood by those who are not well versed in Holy Scripture, to mean also the life of the wicked, because of the immortality of their souls, or because of the endless torments of the wicked; therefore we must call the end of this City in which the chief good shall be attained, either peace in life eternal, or life eternal in peace, that it may be intelligible to all. Aug. de Trin. i. 8. Id. That which the Lord spoke to His servant Moses, Exod. 3, 14. *I am that I am,* this we shall contemplate when we shall live in eternity. For thus the Lord speaks, John 17, 3. *This is life eternal, that they might know Thee the only*

true God. This contemplation is promised to us as the end of all action, and the eternal perfection of our joys, of which John speaks, *We shall see Him as He is.* 1 John 3, 2.

JEROME. Let the thoughtful reader observe that punishments are eternal, and that that continuing life has thenceforward no fear of fall. GREG. They say that He held out empty terrors to deter them from sin. We answer, if He threatened falsely to check unrighteousness, then He promised falsely to promote good conduct. Thus while they go out of the way to prove God merciful, they are not afraid to charge Him with fraud. But, they urge, finite sin ought not to be visited with infinite punishment; we answer, that this argument would be just, if the righteous Judge considered men's actions, and not their hearts. Therefore it belongs to the righteousness of an impartial Judge, that those whose heart would never be without sin in this life, should never be without punishment. AUG. And the justice of no law is concerned to provide that the duration of each man's punishment should be the same with the sin which drew that punishment upon him. There never was any man, who held that the torment of him, who committed a murder or adultery, should be compressed within the same space of time as the commission of the act. And when for any enormous crime a man is punished with death, does the law estimate his punishment by the delay that takes place in putting him to death, and not rather by this, that they remove him for ever from the society of the living? And fines, disgrace, exile, slavery, when they are inflicted without any hopes of mercy, do they not seem like eternal punishments in proportion to the length of this life? They are only therefore not eternal, because the life which suffers them is not itself eternal. But they say, How then is that true which Christ says, *With what measure ye mete, it shall be measured to you again,* if temporal sin is punished with eternal pain? They do not observe that this is said with a view, not to the equality of the period of time, but of the retribution of evil, i. e. that he that has done evil should suffer evil. Man was made worthy of everlasting evil, because he destroyed in himself that good which might have been eternal. GREG. But they say, no just man takes pleasure in cruelties, and the guilty servant

Greg. Mor. xxxiv. 19

Aug. de Civ. Dei, xxi. 11.

Matt. 7, 2.

Greg. ubi s

was scourged to correct his fault. But when the wicked are given over to hell fire, to what purpose shall they burn there for ever? We reply, that Almighty God, seeing He is good, does not delight in the torments of the wretched; but forasmuch as He is righteous, He ceases not from taking vengeance on the wicked; yet do the wicked burn not without some purpose, namely, that the righteous may acknowledge how they are debtors for eternity to Divine grace, when they see the wicked suffering for eternity misery, which themselves have escaped only by the assistance of that Divine grace.

Aug. de Civ. Dei, xxi. 3.

AUG. But, they assert, nobody can be at once capable of suffering pain, and incapable of death. It must be that one live in pain, but it need not be that pain kill him; for not even these mortal bodies die from every pain; but the reason that some pain causes their death is, that the connection between the soul and our present body is such that it gives way to extreme pain. But then the soul shall be united to such a body, and in such a way, that no pain shall be able to overcome the connection. There will not then be no death, but an everlasting death, the soul being unable to live, as being without God, and equally unable to rid itself

Ib. 17.

of the pains of body by dying. Among these impugners of the eternity of punishment, Origen is the most merciful, who believed that the Devil himself and his Angels, after sufferings proportioned to their deserts, and a long endurance, should be delivered from those torments, and associated with the holy Angels. But for these and other things he was not undeservedly rebuked by the Church, because even his seeming mercy was thrown away, making for the saints real pains in which their sins were to be expiated, and fictitious blessedness, if the joys of the good were not to be secure and endless. In quite another way does the mercy of others err through their humane sympathies, who think that the sufferings of those men who are condemned by this sentence will be temporal, but that the happiness of those who are set free sooner or later will be eternal. Why does their charity extend to the whole race of man, but dries up when

Greg. ubi sup.

they come to the angelic race? GREG. But they say, How can they be called Saints, if they shall not pray for their enemies whom they see then burning? They do indeed

pray for their enemies, so long as there is any possibility of converting their hearts to a profitable penitence, but how shall they pray for them when any change from their wickedness is no longer possible? AUG. So some there are who hold out liberation from punishment not to all men, but to those only who have been washed in Christ's Baptism, and have been partakers of His Body, let them have lived as they will; because of that which the Lord speaks, *If any man eat of this bread, he shall not die eternally.* Again, others promise this not to all who have Christ's sacrament, but to Catholics only, however ill their lives, who have eaten Christ's Body, not in sacrament only, but in verity, (inasmuch as they are set in the Church, which is His Body,) even though they should afterwards have fallen into heresy or idolatry of the Gentiles. And others again, because of what is written above, *He that shall endure to the end, the same shall be saved,* promise this only to those who persevere in the Catholic Church, that by the worthiness of their foundation, that is, of their faith, they shall be saved by fire. All these the Apostle opposes when he says, *The works of the flesh are manifest, which are these, uncleanness, fornication, and the like; of which I tell you before, that they which do such things shall not inherit the kingdom of God.* Whoever in his heart prefers temporal things to Christ, Christ is not his foundation, though he seem to have the faith of Christ. How much more then is he, who has committed things unlawful, convicted of not preferring Christ, but preferring other things to Him? I have also met with some who thought that only those would burn in eternal torments who neglected to give alms proportioned to their sins; and for this reason they think that the Judge Himself here mentions nothing else that He shall make enquiry of, but of the giving or not giving alms. But whoso gives alms worthily for his sins, first begins with himself; for it were unmeet that he should not do that to himself which he does to others when he has heard the words of God, *Thou shalt love thy neighbour as thyself,* and hears likewise, *Be merciful to thy soul in pleasing God.* He then who does not to his own soul this alms of pleasing God, how can he be said to give alms meet for his sins? Why we are to give alms then

Aug. de Civ. Dei, xxi. 19, 20, &c.

John 6, 51.

Matt. 24, 13.

Gal. 6, 19.

Matt. 22, 39.

Ecclus. 30, 24.

is only that when we pray for mercy for sins past, we may be heard; not that we may purchase thereby license for continuing in sin. And the Lord forewarns us that He will put alms done on the right hand, and on the left alms not done, to shew us how mighty are alms to do away former sins, not to give impunity to a continuance in sin.

Origen. Or, It is not one kind of righteousness only that is rewarded, as many think. In whatsoever matters any one does Christ's commands, he gives Christ meat and drink, Who feeds ever upon the truth and righteousness of His faithful people. So do we weave raiment for Christ when cold, when taking wisdom's web, we inculcate upon others, and put upon them bowels of mercy. Also when we make ready with divers virtues our heart for receiving Him, or those who are His, we take Him in a stranger into the home of our bosom. Also when we visit a brother sick either in faith or in good works, with doctrine, reproof, or comfort, we visit Christ Himself. Moreover, all that is here, is the prison of Christ, and of them that are His, who live in this world, as though chained in the prison of natural necessity. When we do a good work to these, we visit them in prison, and Christ in them.

CHAP. XXVI.

1. And it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

2. Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified.

Hilary. After the discourse in which the Lord had declared that He should return in splendour, He announces to them His approaching Passion, that they might learn the close connection between the sacrament of the Cross, and the glory of eternity. Raban. *All these sayings,* i.e. about the consummation of the world, and the day of judgment. Or, *finished,* because He had fulfilled in doing and preaching all things from the beginning of the Gospel to His Passion. Origen. Yet it is not *all* barely, but *all these;* for there were other sayings which He must speak before He should be delivered up. Aug. We gather from John's account, that Aug. de Cons. Ev.
six days before the Passover, Jesus came to Bethany, and ii. 78.
thence entered Jerusalem sitting upon the ass, after which were done the things related to have been done at Jerusalem. We understand therefore that four days elapsed from His coming to Bethany, to make this two days before the Passover. The difference between the Passover and the feast of v. 17.
unleavened bread is this; the name Passover is given to that one day on which the lamb was slain in the evening, that is, the fourteenth moon of the first month; and on the fifteenth moon, the day that the people came out of Egypt, followed the festival of unleavened bread. But the Evangelists seem vid. Acts
to use the terms indifferently. Jerome. The Passover, called 12, 3.
in Hebrew Phase, does not come as most think from πασχεῖν,

'to suffer,' but from the Hebrew word signifying 'to pass over;' because the destroyer passed over when he saw the blood on the doors of the Israelites, and smote them not; or the Lord Himself walked on high, succouring His people. Remig. Or, because by the help of the Lord the Israelitish people, freed from Egyptian bondage, passed forth into liberty. Origen. He said not, *After two days* will be, or will come, *the feast of the Passover,* but not meaning the ordinary annual Passover, but that Passover such as had never before been, *the Passover will be offered*[1].

[1] τὸ πάσχα γίνεται

Remig. Mystically, that is called the Passover, because on that day Christ passed out of the world to His Father, from corruption to incorruption, from life to death, or because He redeemed the world by causing it savingly to pass from the slavery of the Devil. Jerome. After the two days of the shining light of the Old and of the New Testament, the true Passover is slain for the world. Also our Passover is celebrated when we leave the things of earth, and hasten to the things of heaven.

Origen. He foretels His crucifixion to His disciples, adding, *And the Son of Man shall be delivered to be crucified;* thus fortifying them against that shock of surprise, which the sight of their Master, led forth to crucifixion, would otherwise have occasioned them. And He expresses it impersonally *shall be delivered,* because God delivered Him up in mercy to the human race, Judas from covetousness, the Priest for envy, the Devil through fear that through His teaching the human race would be plucked out of his hand, little aware how much more that would be effected by His death, than either by His teaching or miracles.

3. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill Him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

Gloss. non occ.

Gloss. Then the Evangelist lays before us the hidden

springs and machinery by which the Lord's Passion was brought to pass. REMIG. This, *then,* is to be referred to the preceding words, and means before the Feast of the Passover. ORIGEN. Not true Priests and elders, but Priests and elders of what seemed the people of God, but was indeed the people of Gomorrah; these, not knowing God's High Priest, laid a plot against Him, not recognising *the firstborn of the whole creation,* yea, even against Him that was elder than them all, did they take counsel. CHRYS. With such ill designs they came to the Chief Priest, seeking a sanction whence a prohibition should have issued. There were at that time several Chief Priests, while the Law allowed but of one, whence it was manifest that the dissolution of the Jewish state was having its beginning. For Moses had commanded that there should be one Chief Priest, whose office should be filled up at death; but in process of time it grew to be annual. All those then who had been Chief Priests[1], are here called *Chief Priests.* REMIG. They are condemned both because they were gathered together, and because they were the Chief Priests; for the more the numbers, and the higher the rank and station of those who band together for any villany, the greater the enormity of what they do, and the heavier the punishment stored up for them. To shew the Lord's innocence and openness, the Evangelist adds, *that they might take Jesus by subtilty, and kill Him.* CHRYS. For what then did they conspire, to seize Him secretly, or put Him to death? For both; but they feared the people, and therefore waited till the feast was over, for *they said, not on the feast-day.* For the Devil would not that Christ should suffer at the Passover, that His Passion might not be notorious. The Chief Priests had no fear in respect of God, namely, that their guilt might be aggravated by the season, but took into account human things only, *Lest there be an uproar among the people.* ORIGEN. By reason of the parties among the populace, those who favoured and those who hated Christ, those who believed and those who believed not. LEO. This precaution of the Chief Priests arose not from reverence for the festival, but from care for the success of their plot; they feared an insurrection at that season, not because of the guilt the populace might thereby incur, but because they might rescue Christ. CHRYS. But their fury set aside their caution, and finding

Col. 1, 15.

[1] τοὺς ἀπ' ἀρχιερέων

Leo, Serm. 58, 2.

a betrayer, they put Christ to death in the middle of the feast.

Leo, Serm. 58, 1. Leo. We recognise here a providential arrangement whereby the chief men of the Jews, who had often sought occasion of effecting their cruel purposes against Christ, could never yet succeed till the days of the paschal celebration. For it behoved that the things which had long been promised in symbol and mystery should be accomplished in manifest reality, that the typical lamb should be displaced by the true, and one sacrifice embrace the whole catalogue of the varied victims. That shadows should give way to substance, and copies to the presence of the original; victim is commuted for victim, blood is abolished by blood, and the festival of the Law is at once fulfilled and changed.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat.

8. But when His disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me.

11. For ye have the poor always with you; but Me ye have not always.

12. For in that she hath poured this ointment on My body, she did it for My burial.

13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Gloss. non occ. Gloss. Having set before us the counsels of the chief of the Jews concerning the death of Christ, the Evangelist would proceed to follow out their execution, and to relate the bargain of Judas with the Jews to deliver Him up, but he first

shews the cause of this betrayal. He was grieved that the ointment which the woman poured upon Christ's head had not been sold that he might have carried off something out of the price it brought, and to make up this loss he was willing to betray his Master. And therefore he proceeds, *Now when Jesus was in Bethany, in the house of Simon the leper.* JEROME. Not that he was a leper yet, but having been so, and having been healed by the Saviour, he retained the appellation to shew forth the power of Him who healed him. RABAN. *Alabaster* is a kind of marble, white but marked with veins of different colours, which was in use for vessels to hold ointment, because it was said to preserve it from corruption. JEROME. Another Evangelist instead of 'alabastrum' has John 12, 3. 'nardum pisticam,' that is, genuine, unadulterated. RABAN. From the Greek πίστις, 'faith,' whence *pisticus*, 'faithful.' For this ointment was pure, unadulterated.

ORIGEN. Some one may perhaps think that there are four different women of whom the Evangelists have written, but I rather agree with those who think that they are only three; one of whom Matthew and Mark wrote, one of whom Luke, another of whom John. JEROME. For let no one think that she who anointed His head and she who anointed His feet were one and the same; for the latter washed His feet with her tears, and wiped them with her hair, and is plainly said to have been a harlot. But of this woman nothing of this kind is recorded, and indeed a harlot could not have at once been made deserving of the Lord's head. AMBROSE. It is possible therefore that they were different persons, and so all appearance of contradiction between the Evangelists is removed. (Ambros. in Luc. 7, 37.) Or it is possible that it was the same woman at two different times and two different stages of desert; first while yet a sinner, afterwards more advanced. CHRYS. And in this way it may be the same in the three Evangelists, Matthew, Mark, and Luke. (Chrys. Hom. lxxx.) And not without good reason does the Evangelist mention Simon's leprosy, to shew what gave this woman confidence to come to Christ. The leprosy was an unclean disease; when then she saw that Jesus had healed the man with whom He now lodged, she trusted that He could also cleanse the uncleanness of her soul; and so whereas other women came to Christ to be healed in their bodies, she came only

for the honour and the healing of her soul, having nothing diseased in her body; and for this she is worthy our highest admiration. But she in John is a different woman, the wonderful sister of Lazarus. ORIGEN. Matthew and Mark relate that this was done in the house of Simon the leper; but John says that Jesus came to a house where Lazarus was; and that not Simon, but Mary and Martha served. Further, according to John, six days before the Passover, He came to Bethany, where Mary and Martha made Him a supper. But here it is in the house of Simon the leper, and two days before the Passover. And in Matthew and Mark, it is the disciples that have indignation with a good intent; in John, Judas alone with intent to steal; in Luke, no one finds fault. GREG. Or, we may think that this is the same woman whom Luke calls *a sinner*, and John names Mary. AUG. Though the action described in Luke is the same as that described here, and the name of him with whom the Lord supped is the same, for Luke also names Simon; yet because it is not contrary to either nature or custom for two men to bear the same name, it is more probable that this was another Simon, not the leper, in whose house in Bethany these things were done. I would only suppose that the woman who on that occasion came near to Jesus' feet, and this woman, were not two different persons, but that the same Mary did this twice. The first time is that narrated by Luke; for John mentions it in praise of Mary before Christ's coming to Bethany, *It was that Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.* Mary therefore had done this before. That she did afterwards in Bethany is distinct from Luke's account, but is the same event that is recorded by all three, John, Matthew, and Mark. That Matthew and Mark say it was the Lord's head that she anointed, and John His feet, is reconciled by supposing that she anointed both. Against this one might raise a cavil from what Mark says, that she anointed His head by breaking the box over it, so that there could be none of the ointment left with which to anoint His feet also. Let such caviller understand, that His feet were first anointed before the box was broken, and there remained in it, yet whole, enough wherewith to anoint the head by breaking the box and shedding the contents.

Greg. Hom. in Ev. xxxiii. 1.
Aug. de Cons. Ev. ii. 79.
John 11, 2.

Id. But let not any suppose that the Lord's feet were by this woman bathed in ointment after the manner which the luxurious and debauched use. In all things of this nature, it is not the thing itself, but the mind of him who uses it, that is in fault. Whoso uses things after such sort as to pass the bounds observed by good men with whom he lives, either has some meaning[1] in what he does, or is vicious. What then is vice in others, in a divine or prophetic person is a sign of some great thing. The good odour is the good report which one has gained by the works of a good life, and in following Christ's footsteps sheds a most precious odour on His feet. Id. Still there may seem to be some discrepancy between the narrative of Matthew and Mark, who say, that *after two days is the feast of the Passover*, and then bring Jesus to Bethany; and that of John, who, relating this history of the ointment, says *Six days before the Passover*. They who urge this do not understand that the events in Bethany are in Matthew and Mark inserted out of their place, a little later than the time of their occurrence. Neither of them, it is to be observed, introduce their account with 'afterwards.' Chrys. The disciples had heard their Master say, *I will have mercy, and not sacrifice*, wherefore they thought among themselves, If He accepts not burnt-offerings, much less will He the application of such ointment as this. Jerome. I know that some raise a cavil here, because John says that Judas alone was grieved because he had the bag, and was a thief from the beginning; but Matthew, that all the disciples were sorrowful. These know not the figure syllepsis, by which one name is put for many, and many for one; as Paul in the Epistle to the Hebrews says, *They were sawn asunder*, when it is thought that one only, Esaias namely, was so. Aug. We may however understand that the other disciples thought or said the same, or that they assented to what Judas said, and thus Matthew and Mark have described their common consent. But Judas said it because he was a thief, the others out of their care for the poor; and John desired to mention it only in the case of him whose thievish propensity he thought ought to be recorded. Chrys. The disciples then thought thus, but Jesus, who saw the thoughts of the woman, suffered it. For her piety was great, and her ardour unspeakable, wherefore He

Aug. de Doctr. Christ. iii. 12.

[1] aliquid significat.

Aug. de Cons. Ev. ii. 78.

Matt. 9, 13.

Heb. 11, 37.

Aug. de Cons. Ev. ii. 79.

condescended to suffer her to pour the ointment on His head. As the Father admitted the smoke and odour of the slain victim, so also Christ admitted this votive anointing of His head, though the disciples, who saw not her heart, murmured. REMIG. He clearly shews that the Apostles had uttered something harsh against her, when He says, *Why trouble ye the woman?* And beautifully He adds, *She hath wrought a good work in Me;* as much as to say, It is not a waste of ointment, as ye say, but *a good work,* that is, a service of piety and devotion. CHRYS. And He says not merely, *She hath wrought a good work,* but says first, *Why trouble ye the woman?* to teach us that every good act that is wrought by any, even though it lack somewhat of exact propriety, yet we ought to receive, cherish, and cultivate it, and not to require strict correctness in a beginner. If He had been asked before this was done by the woman, He would not have directed its doing; but when it was done, the rebuke of the disciples had no longer any place, and He Himself to guard the woman from importunate attacks speaks these things for her comfort. REMIG. *For the poor ye have ever with you.* The Lord shews in these words as of set purpose, that they were not to be blamed who ministered of their substance to Him while He dwelt in a mortal body; forasmuch as the poor were ever in the Church, to whom the believers might do good whensoever they would, but He would abide in the body with them but a very short time; whence it follows, *But Me ye shall not have always.* JEROME. Here a question arises how the Lord
Matt. 28, 20. should have said elsewhere to His disciples, *Lo, I am with you always, even to the end of the world;* but here, *Me ye shall not have always.* I suppose that in this place He speaks of His bodily presence, which shall not be with them after the resurrection in daily intercourse and friendship, as it is now. REMIG. Or, it is to be explained by supposing this spoken to Judas only; and He said not, Ye have not, but *Ye shall not have,* because this was spoken in the person of Judas to all His followers. And He says, *Not always,* though they have it at no time, because the wicked seem to have Christ in this present world, while they mix among His members and approach His table, but they shall not always so have Him when
Matt. 25, 34. He shall say to His elect, *Come, ye blessed of My Father.* It

was the custom among this people to embalm the bodies of Matt.
the dead with divers spices, to the end that they might be 25, 34.
kept from corruption as long as possible. And as this woman was desirous of embalming the Lord's dead Body, and would not be able because she would be anticipated by His resurrection, it was therefore arranged by Divine Providence that she should anoint the Lord's living Body. This then is what He says, *In that she hath poured*, that is, By anointing My living Body she shews forth My death and burial. CHRYS. That this mention of His death and burial might not cause her to despond, He comforts her by what follows, *Verily I say unto you, Wheresoever, &c.* RABAN. That is, To whatsoever place throughout the whole world the Church shall be propagated, there this also that she hath done shall be told. That *also* that is added signifies, that as Judas by his reproof of her has earned evil character of treachery, so has she also earned the glory of pious devotedness. JEROME. Note His knowledge of things to come, how though about to suffer death within two days, He knows that His Gospel will be preached throughout the whole world. CHRYS. Behold the accomplishment of this saying; to whatsoever part of the world you go, you will find this woman famous, and this has been wrought by the power of Him who spake this word. How many victories of kings and captains have passed into oblivion; how many who built cities and enslaved many nations are now known neither by report nor by name; but the deed of this woman pouring forth ointment in the house of a leper in the presence of twelve men, this resounds throughout the world, and though so much time has elapsed, the memory of that which was done is not effaced. But why promised He no spiritual gift to this woman, but everlasting remembrance only? Because this He did promise made her confident of receiving the other also; whereas she wrought a good work, it is clear that she shall receive an adequate reward.

JEROME. Mystically; The Lord, about to suffer for the whole world, sojourns in Bethany, in the house of obedience, which once was that of Simon the leper. Simon also is interpreted 'obedient,' or, according to another interpretation, 'the world,' in whose house the Church is healed. ORIGEN. Oil is throughout Scripture put for the work of mercy, with

which the lamp of the word is fed; or for doctrine, the hearing of which sustains the word of faith when once kindled. All with which men anoint is comprehensively called oil; and one kind of oil is unguent, and one kind of unguent is precious. So all righteous acts are called good works; and of good works there is one kind which we do for, or to, men; another which we do for, or to, God. And this likewise that we do for God, in part only advances the good of men, in part, the glory of God. For example, one does a kindness to a man out of feelings of natural righteousness, not for God's sake, as the Gentiles sometime did; such a work is common oil of no fine savour, yet is it acceptable to God, forasmuch, as Peter says in Clement, the good works that the unbelievers do, profit them in this world, but avail not to gain them eternal life in another. They who do the same for God's sake, profit thereby not in this world only but in the next also, and that they do is ointment of good savour. Another sort is that done for the good of men, as alms, and the like. He who does this to Christians, anoints the Lord's feet, for they are the Lord's feet; and this penitents are most found to do for remission of their sins. He who devotes himself to chastity, and continues in fastings and prayers, and other things which conduce to God's glory only, this is the ointment which anoints the Lord's head, and with whose odour the whole Church is filled; this is the work meet not for penitents, but for the perfect, or the doctrine which is necessary for men; but the acknowledgment of the faith which belongs to God alone, is the ointment with which the head of
Rom. 6, 4. Christ is anointed, with which *we are buried together with Christ by baptism into death.* HILARY. In this woman is prefigured the people of the Gentiles, who gave glory to God in Christ's passion; for she anointed His head, but the head of Christ is God, and ointment is the fruit of good works. But the disciples, anxious for the salvation of Israel, say that this ought to have been sold for the use of the poor; designating by a prophetic instinct the Jews, who lacked faith, by the name of *the poor.* The Lord answers that there is abundant time in which they may shew their care for the poor, but that salvation cannot be extended to the Gentiles

but by obedience to His command, if, that is, by the pouring out of this woman's ointment they are buried together with Him, because regeneration can only be given to those who are dead in the profession of baptism. And this her work shall be told wherever this Gospel is preached, because when Israel draws back, the glory of the Gospel is preached by the belief of the Gentiles.

14. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests,

15. And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray Him.

Gloss. Having described the occasion of his treachery, the Evangelist proceeds to recount the manner of it. Chrys. *Then*, when, that is, he heard that this Gospel should be preached every where; for that made him afraid, as it was indeed a mark of unspeakable power. Aug. The order of the narrative is this. The Lord says, *Ye know that after two days will be the feast of the Passover; . . . then assembled together the Chief Priests and Scribes; . . . then went one of the twelve.* Thus the narrative of what took place at Bethany is inserted by way of digression, respecting an earlier time between that, *Lest there be an uproar*, and, *Then one of the twelve.* Origen. *Went*, against that one High Priest, who was made a Priest for ever, to many high priests, to sell for a price Him who sought to redeem the whole world. Raban. *Went*, he says, because he was neither compelled, nor invited, but of his own freewill formed the wicked design. Chrys. *One of the twelve*, as much as to say, of that first band who are elected for pre-eminent merit[1]. Gloss. He adds his distinctive appellation, *Scarioth*, for there was another Judas. Remig. So called from the village Scariotha, from which he came. Leo. He did not out of any fear forsake Christ, but through lust of money cast Him off; for in comparison of the love of money all our affections are feeble; the soul athirst for gain fears not to die for a very little; there is no

Gloss. non occ.

Aug. de Cons. Ev. ii. 78.

[1] ἀριστίδην ἐξειλεγμένων

Gloss. non occ.

Leo, Serm. 60, 4.

trace of righteousness in that heart in which covetousness has once taken up its abode. The traitor Judas, intoxicated with this bane, in his thirst for lucre was so foolishly hardened, as to sell his Lord and Master. JEROME. The wretched Judas would fain replace, by the sale of his Master, that loss which he supposed he had incurred by the ointment. And he does not demand any fixed sum, lest his treachery should seem a gainful thing, but as though delivering up a worthless slave, he left it to those who bought, to determine how much they would give. ORIGEN. The same do all who take any material or worldly things to cast out of their thoughts the Saviour and the word of truth which was in them. *And they covenanted with him for thirty pieces of silver*, as many pieces as the Saviour had dwelt years in the world[a]. JEROME. Joseph was not sold as many, following the LXX, think for twenty pieces of gold, but as the Hebrew text has for twenty pieces of silver, for it could not be that the servant should be more valuable than his Master. AUG. That the Lord was sold for thirty pieces of silver by Judas, denotes the unrighteous Jews, who pursuing things carnal and temporal, which belong to the five bodily senses, refuse to have Christ; and forasmuch as they did this in the sixth age of the world, their receiving five times six as the price of the Lord is thus signified; and because the Lord's words are silver, but they understood even the Law carnally, they had, as it were, stamped on silver the image of that worldly dominion which they held to when they renounced the Lord. ORIGEN. The *opportunity* which Judas sought is further explained by Luke, *how he might betray Him in the absence of the multitude;* when the populace was not with Him, but He was withdrawn with His disciples. And this he did, delivering Him up after supper, when He was withdrawn to the garden of Gethsemane. And from that time forward, such has been the season sought for by those that would betray the word of God in time of per-

Gen. 37, 28.

Aug. Quæst. Ev. i. 41.

Luke 22, 6.

[a] i.e. Before He began His ministry, as what follows in Origen shews. For though Origen had at one time considered the duration of Our Lord's ministry not to have exceeded one year and a few months, he had changed that opinion before this commentary on S. Matt. was written. In it he more than once mentions three years as the probable period. Vid. Comm. in Matt. Ser. § 40.

secution, when the multitude of believers is not around the word of truth.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover?

18. And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the Passover.

Gloss. The Evangelist having gone through the events preliminary to the Passion, namely, the announcement of it, the counsel of the Chief Priests, and the covenant for His betrayal, prosecutes the history in the order of events, saying, *On the first day of unleavened bread.* Jerome. The first day of unleavened bread is the fourteenth day of the first month, when the lamb is killed, the moon is at full, and leaven is put away. Remig. And observe that with the Jews, the Passover is celebrated on the first day, and the following seven are called the days of unleavened bread; but here the first day of unleavened bread means the day of the Passover. Chrys. Or, by *the first day*, he means the day before the days of unleavened bread. For the Jews always reckoned their day from the evening; and this day of which he speaks was that on the evening of which they were to kill the Passover, namely, the fifth day of the week [b]. Remig. But perhaps some one will say, If that typical lamb bore a type of this the true lamb, how did not Christ suffer on the night on which this was always killed? It is to be noted, that on this night, He committed to His disciples the mysteries of His flesh and blood to be celebrated, and then also being seized and bound by the Jews, He hallowed the commence-

Gloss. non occ.

Chrys. Hom. lxxxi.

[b] This passage has been altered by the text of S. Chrys. The Catena has, 'Vel hanc primam diem azymorum dicit quia septem dies azymorum erant.'

ment of His sacrifice, i. e. His Passion. *The disciples came unto Him;* among these no doubt was the traitor Judas. CHRYS. Hence it is evident that He had neither house nor lodging. Nor, I conclude, had the disciples any, for they would surely have invited Him thither. AUG. *Go into the city to such a man,* Him whom Mark and Luke call *the good-man of the house,* or *the master of the house.* And when Matthew says, *to such a man,* he is to be understood to say this as from himself for brevity's sake; for every one knows that no man speaks thus, *Go ye to such a man.* And Matthew adds these words, *to such a man,* not that the Lord used the very expression, but to convey to us that the disciples were not sent to any one in the city, but to some certain person. CHRYS. Or, we may say that this, *to such a man,* shews that He sent them to some person unknown to them, teaching them thereby that He was able to avoid His Passion. For He who prevailed with this man to entertain Him, how could He not have prevailed with those who crucified Him, had He chosen not to suffer? Indeed, I marvel not only that he entertained Him, being a stranger, but that he did it in contempt of the hatred of the multitude. HILARY. Or, Matthew does not name the man in whose house Christ would celebrate the Passover, because the Christian name was not yet held in honour by the believers. RABAN. Or, he omits the name, that all who would fain celebrate the true Passover, and receive Christ within the dwelling-place of their own minds, should understand that the opportunity is afforded them. JEROME. In this also the New Scripture observes the practice of the Old, in which we frequently read, 'He said unto him,' and 'In this or that place,' without any name of person or place. CHRYS. *My time is at hand,* this He said, both by so manifold announcements of His Passion, fortifying His disciples against the event, and at the same time shewing that He undertook it voluntarily. *I will keep the Passover at thy house,* wherein we see, that to the very last day He was not disobedient to the Law. *With My disciples,* He adds, that there might be sufficient preparation made, and that he to whom He sent might not think that He desired to be concealed. ORIGEN. Some one may argue, that because Jesus kept the Passover with Jewish observances, we ought to do the same as followers of Christ, not remem-

Aug. de Cons. Ev. ii. 80.

e. g. The Ebionites.

bering that Jesus was *made under the Law,* though not that He should leave *under the Law* those who were under it, but Gal. 4, 4.
should *lead them out* of it; how much less fitting then is it, that those who before were without the Law, should afterwards enter in? We celebrate spiritually the things which were carnally celebrated in the Law, keeping the Passover
in the unleavened bread of sincerity and truth, according 1 Cor. 5, 8.
to the will of the Lamb, who said, *Except ye eat My flesh* John 6, 53.
and drink My blood, ye shall not have life in you.

20. Now when the even was come, He sat down with the twelve.

21. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me.

22. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

23. And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me.

24. The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.

JEROME. The Lord had above foretold His Passion, He now foretels who is to be the traitor; thus giving him place of repentance, when he should see that his thoughts and the secret designs of his heart were known. REMIG. *With the twelve,* it is said, for Judas was personally among them, though he had ceased to be so in merit. JEROME. Judas acts in every thing to remove all suspicion of his treachery. REMIG. And it is beautifully said, *When even was come,* because it was in the evening that the Lamb was wont to be slain. RABAN. For this reason also, be-

cause in Christ's Passion, wherein the true sun hasted to his setting, eternal refreshment was made ready for all believers. CHRYS. The Evangelist relates how as they sat at meat, Jesus declares Judas' treachery, that the wickedness of the betrayer may be more apparent from the season and the circumstances. LEO. He shews that the conscience of His betrayer was known to Him, not meeting his wickedness with a harsh and open rebuke, that penitence might find a readier way to one who had not been disgraced by public dismissal. ORIGEN. Or, He spoke generally, to prove the nature of each of their hearts, and to evince the wickedness of Judas, who would not believe in One who knew his heart. I suppose that at first he supposed that the thing was hid from Him, deeming Him man, which was of unbelief; but when he saw that his heart was known, he embraced the concealment offered by this general way of speaking, which was shamelessness. This also shews the goodness of the disciples, that they believed Christ's words more than their own consciences, *for they began each to say, Lord, is it I?* For they knew by what Jesus had taught them that human nature is readily turned to evil, and is in continual struggle with *the rulers of the darkness of this world;* whence they ask as in fear, for by reason of our weakness the future is an object of dread to us. When the Lord saw the disciples thus alarmed for themselves, He pointed out the traitor by the mark of the prophetic declaration, *He that hath eaten bread with Me hath wantonly overthrown Me.* JEROME. O wonderful endurance of the Lord, He had said before, *One of you shall betray Me.* The traitor perseveres in his wickedness; He designates him more particularly, yet not by name. For Judas, while the rest were sorrowful, and withdrew their hands, and bid away the food from their mouths, with the same hardihood and recklessness which led him to betray Him, reached forth his hand into the dish with his Master, passing off his audacity as a good conscience. CHRYS. I rather think that Christ did this out of regard for him, and to bring him to a better mind. RABAN. What Matthew calls 'paropsis,' Mark calls 'catinus.' The 'paropsis' is a square dish for meat, 'catinus,' an earthen vessel for containing fluids; this then might be a square earthen vessel. ORIGEN.

Leo, Serm. 58, 3.

Eph. 6,12.

Ps. 41, 9.

Such is the wont of men of exceeding wickedness, to plot against those of whose bread and salt they have partaken, and especially those who have no enmity against them. But if we take it of the spiritual table, and the spiritual food, we shall see the more abundant and overflowing measure of this man's wickedness, who called to mind neither his Master's love in providing carnal goods, nor His teaching in things spiritual. Such are all in the Church who lay snares for their brethren whom they continually meet at the same table of Christ's Body. JEROME. Judas, not withheld by either the first or second warning, perseveres in his treachery; the Lord's long-suffering nourishes his audacity. Now then his punishment is foretold, that denunciations of wrath may correct where good feeling has no power. REMIG. It belongs to human nature to come and go, Divine nature remains ever the same. So because His human nature could suffer and die, therefore of the Son of Man it is well said that *He goeth*. He says plainly, *As it is written of Him*, for all that He suffered had been foretold by the Prophets. CHRYS. This He said to comfort His disciples, that they might not think that it was through weakness that He suffered; and at the same time for the correction of His betrayer. And notwithstanding His Passion had been foretold, Judas is still guilty; and not His betrayal wrought our salvation, but God's providence, which used the sins of others to our profit. ORIGEN. He said not, By whom *the Son of Man is betrayed*, but *through whom*, pointing out another, to wit, John 13, 2.
the Devil, as the author of His betrayal, Judas as the minister. But woe also to all betrayers of Christ! and such is every one who betrays a disciple of Christ. REMIG. Woe also to all who draw near to Christ's table with an evil and defiled conscience! who though they do not deliver Christ to the Jews to be crucified, deliver Him to their own sinful members to be taken. He adds, to give more emphasis, *Good were it for that man if he had never been born*. JEROME. We are not to infer from this that man has a being before birth; for it cannot be well with any man till he has a being; it simply implies that it is better not to be, than to be in evil. AUG. And Aug.
if it be contended that there is a life before this life, that will Quæst. Ev. i. 40.
prove that not only not for Judas, but for none other is it good

to have been born. Can it mean, that it were better for him not to have been born to the Devil, namely, for sin? Or does it mean that it had been good for him not to have been born to Christ at His calling, that he should now become apostate? Origen. After all the Apostles had asked, and after Christ had spoken of him, Judas at length enquired of himself, with the crafty design of concealing his treacherous purpose by asking the same question as the rest; for real sorrow brooks not suspense. Jerome. His question feigns either great respect, or a hypocritical incredulousness. The rest who were not to betray Him, said only *Lord;* the actual traitor addresses Him as *Master,* as though it were some excuse that he denied Him as Lord, and betrayed a Master only. Origen. Or, out of sycophancy he calls Him Master, while he holds Him unworthy of the title. Chrys. Though the Lord could have said, Hast thou covenanted to receive silver, and darest to ask Me this? But Jesus, most merciful, said nothing of all this, therein laying down for us rules and landmarks of endurance of evil. *He saith unto him, Thou hast said.* Remig. Which may be understood thus; Thou sayest it, and thou sayest what is true; or, Thou hast said this, not I; leaving him room for repentance so long as his villainy was not publicly exposed. Raban. This might have been so said by Judas, and answered by the Lord as not to be overheard by the rest.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body.

Jerome. When the typical Passover was concluded, and He had partaken of the Lamb with His Apostles, He comes
Gen. 14, 18. to the true paschal Sacrament; that, as Melchisedech, Priest of the most high God, had done in foreshadowing Christ, offering bread and wine, He also should offer the present verity
Aug. Ep. 54, 7. of His Body and Blood[c]. Aug. *And as they were eating,*

[c] Many of the passages here quoted appear to have been taken by S. Thomas from the Decretum of Gratian, though the Catena gives no reference to this compilation. Whenever they can be found, the originals are referred to in the margin, and the important differences or additions are noticed in the note.

whereby it is clearly seen that at their first partaking of the Lord's Body and Blood, the disciples did not partake fasting. But are we therefore to except against the practice of the whole Church, of receiving fasting? It has seemed good to the Holy Ghost, that for the better honour of so great a Sacrament, the Lord's Body should enter the Christian's mouth before other food. For to commend more mightily the depth of this mystery, the Saviour chose this as the last thing He would imprint on the hearts and memory of His disciples, from whom He was to depart to His Passion. But He did not direct in what order it should thenceforth be taken, that He might reserve that for the Apostles by whom He would regulate His Church. GLOSS. Christ delivered to us His Flesh and Blood under another kind, and ordained them to be thenceforth so received, that faith might have its merit, which is of things that are not seen. AMBROSE[d]. And that we might not be shocked by the sight of blood, while it at the same time wrought the price of our redemption. AUG. The Lord committed His Body and Blood to substances which are formed a homogeneous compound out of many. Bread is made of many grains, wine is produced out of many berries. Herein the Lord Jesus Christ signified us, and hallowed in His own table the mystery of our peace and unity. REMIG. Fittingly also did He offer fruit of the earth, to shew thereby that He came to take away the curse wherewith the earth was cursed for the sin of the first man. Also He bade be offered the produce of the earth, and the things for which men chiefly toil, that there might be no difficulty in procuring them, and that men might offer sacrifice to God of the work of their hands. AMBROSE. Hence learn that the Christian mysteries were before the Jewish. Melchisedech offered bread and wine, being in all things like the Son of God, to Whom it is said, *Thou art a Priest for ever after the order of Melchisedech;* and of Whom it is here said, *Jesus took bread.*

Gloss. non occ.

Ambr. de Sacr. vi. 1.

Aug. in Joan. Tr. 26. 17; cf. Serm. 227, 1.

Ambr. de Sacr. iv. 3.

Ps. 110, 4.

John 12, 24.

The present passage from S. Jerome (in loc.) is found in Gratian. de Cons. ii. 88; that which follows from S. Augustine, ibid. 53. The next passage, headed 'Gloss.,' cannot be found any where.

[d] S. Ambrose's name has been retained at the head of the passages out of the Treatise 'De Sacramentis,' because it is placed in the Ben. ed. among the genuine works of S. Ambrose, and not in the Appendix. But there seems to be little doubt of its spuriousness. See Jenkyns' note to Cranmer's 'Defence, &c.' in Cranmer's Works, ii. 326.

Gloss. non occ. GLOSS. This[e] we must understand to be wheat bread, for the Lord compared Himself to a grain of wheat, saying, *Except a corn fall into the ground &c.* Such bread also is suitable for the Sacrament, because it is in common use; bread of other kinds being only made when this fails. But forasmuch as Christ up to the very last day, to use the words of Chrysostom p. 886. as above, shewed that He did nothing contrary to the Law, and the Law commanded that unleavened bread should be eaten in the evening when the Passover was slain, and that all leavened should be put away, it is manifest that the bread which the Lord took and gave to His disciples was unleavened. Greg. non occ. GREG. It has given trouble to divers persons, that in the Church some offer unleavened and others leavened bread. The Roman Church offers unleavened, because the Lord took flesh without any pollution[1]; other[2] Churches offer leavened bread, because the Word of the Father took flesh upon Him, and is Very God, and Very Man; and so the leaven is mingled with the flour. But whether we receive leavened or unleavened, we are made one body of the Lord our Saviour. Ambr. de Sacr. iv. 4. AMBROSE. This bread before the sacramentary words, is the bread in common use; after consecration it is made of bread Christ's flesh. And what are the words, or whose are the phrases of consecration, save those of the Lord Jesus? For if His word had power to make those things begin to be which were not, how much rather will it not be efficacious to cause them to remain what they are, while they are at the same time changed into somewhat else? For if the heavenly word has been effectual in other matters, is it ineffectual in heavenly sacraments? Therefore of the bread is made the Body of Christ, and the wine is made blood by the consecration of the heavenly word[f]. Dost thou enquire after

[1] commixtione.
[2] Græcæ sc.

[e] This Gloss is partly from the Gloss on Gratian. de Cons. d. ii. c. 5. The next passage is headed 'Gregorius in Registro' in the editions, and is so quoted by S. Thomas, Summa 3. q. 74. art. 4, but cannot be found in S. Greg.

[f] ap. Grat. ibid. 54. On this remarkable passage it may be observed, first, S. Ambrose is referring to the creation, and his meaning is, "If His word had power to make these things," i.e. heaven and earth, "begin to be, which were not, how much rather is it not efficacious to make those things," i.e. the bread, not begin, but "continue to be, which were already, and are but changed into something else?" 2. Next he illustrates the change by our own change in regeneration. "Tu ipse eras, sed eras vetus creatura; postea quam consecratus es, nova creatura esse cœpisti." 3. There is no introduction of the word *substance*, i.e. no assertion of transubstantiation.

the manner? Learn. The course of nature is, that a man is not born but of man and woman, but by God's will Christ was born of the Holy Spirit and a Virgin. PASCHASIUS. As then real flesh was created by the Holy Spirit without sexual union, so by the same Holy Spirit the substance of bread and wine are consecrated into the Body and Blood of Christ. And because this consecration is made by the Lord's word, it is added, *He blessed*[g]. REMIG. Hereby He shewed also that He together with the Father and the Holy Spirit has filled human nature with the grace of His divine power, and enriched it with the boon of immortality. And to shew that His Body was not subject to passion but of His own will, it is added, *And brake.* LANFRANC. When the host is broken, when the blood is poured from the cup into the mouth of the faithful, what else is denoted but the offering of the Lord's Body on the cross, and the shedding of His Blood out of His side[h]? DIONYSIUS. In this is also shewn, that the one and uncompounded Word of God came to us compounded and visible by taking human nature upon Him, and drawing to Himself our society, made us partakers of the spiritual goods which He distributed, as it follows, *And gave to His disciples.* LEO. Not excluding the traitor even from this mystery, that it might be made manifest that Judas was provoked by no wrong, but that he had been foreknown in voluntary impiety. AUG. Peter and Judas received of the same bread, but Peter to life, Judas to death. CHRYS. And this John shews when he says, *After the sop, Satan entered into him.* For his sin was aggravated in that he came near to these mysteries with such a heart, and that having come to them, he was made better neither by fear, kindness, nor honour. Christ hindered him not, though He knew all things, that you may learn that He omits nothing which serves for correction. REMIG. In so doing He left an example to the Church, that it should

Dionys. Eccl. Hier. 3. in fin.

Leo, Serm. 58, 3.

Aug. in Joan. Tr. 59.

Chrys. Hom. lxxxii.

John 13, 27.

g This passage is quoted in the Bodl. MS. and early editions of the Cat., as 'Augustinus in Verb. Dom.' Gratian also (de Cons. d. ii. 72) gives it as Augustine's, but the earliest author in whom it is found is Paschasius Radbertus, Abbot of Corbey, and a well-known writer of the ninth century, 'De Corpore et Sanguine Dom.' 4.

h This is quoted in the early editions, and in Gratian. de Cons. ii. 37, as Augustinus 'in Libro Sent. Prosper.,' but does not occur in that collection of Prosper as we have it. It is found in Lanfranc cont. Bereng. 13.

sever no one from its fellowship, or from the communion of the Body and Blood of the Lord, but for some notorious and public crime. HILARY. Or, The Passover was concluded by the taking the cup and breaking the bread without Judas, for he was unworthy the communion of eternal sacraments. And that he had left them we learn from thence, that he returns with a multitude.

AUG. [1]*And said, Take, eat;* The Lord invites His servants to set before them Himself for food. But who would dare to eat his Lord? This food when eaten refreshes, but fails not; He lives after being eaten, Who rose again after being put to death. Neither when we eat Him do we divide His substance; but thus it is in this Sacrament. The faithful know how they feed on Christ's flesh, each man receives a part for himself. He is divided into parts in the Sacrament, yet He remains whole; He is all in heaven, He is all in thy heart. They are called Sacraments, because in them what is seen is one thing, what is understood is another; what is seen has a material form, what is understood has spiritual fruit. ID. Let us not eat Christ's flesh only in the Sacrament, for that do many wicked men, but let us eat to spiritual participation, that we may abide as members in the Lord's body, that we may be quickened by His Spirit. AMBROSE. Before consecration, it is bread; after Christ's words, *This is My body*, have been pronounced, it is Christ's Body.

Aug. in Joan. Tr. 27, 11.

Ambr. de Sacr. iv. 5.

27. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is My blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

REMIG. The Lord having given His disciples His Body

[1] This passage, headed 'Augustinus' in the Bodl. MS., and 'Aug. de Verb. Dom.' in the earlier editions, is apparently taken from two canons in the 3rd pt. of Gratian, viz. c. 70 and c. 58, to which Augustine's name is there prefixed. It has not been found in S. Augustine's works. But it is found in Bede on 1 Cor. x., who also quotes it from 'Aug. de Verb. Evang.'

under the element of bread[1], well gives the cup of His Blood to them likewise; shewing what joy He has in our salvation, seeing He even shed His Blood for us. CHRYS. He gave thanks to instruct us after what manner we ought to celebrate this mystery, and shewed also thereby that He came not to His Passion against His will. Also He taught us to bear whatsoever we suffer with thanksgiving, and infused into us good hopes. For if the type of this sacrifice, to wit, the offering of the paschal lamb, became the deliverance of the people from Egyptian bondage, much more shall the reality thereof be the deliverance of the world. *And gave it to them, saying, Drink ye all of it.* That they should not be distressed at hearing this, He first drank His own blood to lead them without fear to the communion of these mysteries. JEROME. Thus then the Lord Jesus was at once guest and feast, the eater and the things eaten[k]. CHRYS. *This is My blood of the new testament;* that is, the new promise, covenant, law; for this blood was promised from of old, and this guarantees the new covenant; for as the Old Testament had the blood of sheep and goats, so the New has the Lord's Blood. REMIG. For thus it is read, *Behold the blood of the covenant which the Lord hath made with you.* CHRYS. And in calling it blood, He foreshews His Passion, *My blood . . . which shall be shed for many.* Also the purpose for which He died, adding, *For the remission of sins;* as much as to say, The blood of the lamb was shed in Egypt for the salvation of the first-born of the Israelites, this My Blood is shed for the remission of sins. REMIG. And it is to be noted, that He says not, For a few, nor, For all, but, *For many;* because He came not to redeem a single nation, but many out of all nations. CHRYS. Thus saying, He shews that His Passion is a mystery of the salvation of men, by which also He comforts His disciples. And as Moses said, *This shall be an ordinance to thee for ever,* so Christ speaks as Luke relates, *This do in remembrance of Me.* REMIG. And He taught us to offer not bread only, but wine also, to shew that they who hungered and thirsted after righteousness were to be refreshed by these mysteries. GLOSS. As the refreshment of the body is wrought

[1] sub specie panis.

Hieron. Ep. 120. ad Hedib.

Exod. 24, 8.

Ex. 12, 24.

Luke 22, 19.

Gloss. non occ. ap. Grat. de Consecr. d. ii. 87.

by means of meat and drink, so under the form of meat and drink the Lord has provided for us spiritual refreshment. And it was suitable that for the shewing forth the Lord's Passion this Sacrament should be instituted under both kinds. For in His Passion He shed His Blood, and so His Blood was separated from His Body. It behoved therefore, that for representation of His Passion, bread and wine should be separately set forth, which are the Sacrament of the Body and Blood. But it should be known, that under both kinds the whole of Christ is contained; under the bread is contained the Blood, together with the Body; under the wine, the Body together with the Blood. AMBROSIAST. And for this reason also do we celebrate under both kinds, because that which we receive avails for the preservation of both body and soul. CYPRIAN. The cup of the Lord is not water only, or wine only, but the two are mixed; so the Lord's Body cannot be either flour only, or water only, but the two are combined [l]. AMBROSE. If Melchisedech offered bread and wine, what means this mixing of water? Hear the reason. Moses struck the rock, and the rock gave forth abundance of water, but that rock was Christ. Also one of the soldiers with his spear pierced Christ's side, and out of His side flowed water and blood, the water to cleanse, the blood to redeem [m]. REMIG. For it should be known, that as John speaks, *The many waters are nations and people.* And because we ought always to abide in Christ and Christ in us, wine mixed with water is offered, to shew that the head and the members, that is, Christ and the Church, are one body; or to shew that neither did Christ suffer without a love for our redemption, nor we can be saved without His Passion. CHRYS. And having spoken of His Passion and Cross, He proceeds to speak of His resurrection, *I say unto you, I will not drink henceforth,* &c. By the *kingdom* He means His resurrection. And He speaks this of His resurrection, because He would then drink with the Apostles, that none might suppose His

Ambr. in 1 Cor. 11, 26.

Cyp. Ep. 63, ad Cæcil.

Ambr. de Sacr. v. 1.

Rev. 17, 15.

[l] To signify, as S. Cyprian proceeds to say, the union between Christ and His faithful people; "For if one offer wine only, the blood of Christ begins to be without us; if water only, the people begin to be without Christ." This passage of Cyprian is quoted in Gratian. de Cons. ii. 7.

[m] ap. Gratian. de Cons. d. ii. 83; cf. Paschas. de Corp. et Sang. 11.

resurrection a phantasy. Thus when they would convince any of His resurrection, they said, *We did eat and drink with Him after He rose from the dead.* This tells them that they shall see Him after He is risen, and that He will be again with them. That He says, *New,* is plainly to be understood, after a new manner, He no longer having a passible body, or needing food. For after His resurrection He did not eat as needing food, but to evidence the reality of the resurrection. And forasmuch as there are some heretics who use water instead of wine in the sacred mysteries[n], He shews in these words, that when He now gave them these holy mysteries, He gave them wine, and drank the like after He was risen; for He says, *Of this fruit of the vine,* but the vine produces wine, and not water. JEROME. Or otherwise; From carnal things the Lord passes to spiritual. Holy Scripture speaks of the people of Israel as of a vine brought up out of Egypt; of this vine it is then that the Lord says He will drink no more except in His Father's kingdom. His Father's kingdom I suppose to mean the faith of the believers. When then the Jews shall receive His Father's kingdom, then the Lord will drink of their vine. Observe that He says, *Of My Father,* not, Of God, for to name the Father is to name the Son. As much as to say, When they shall have believed on God the Father, and He has brought them to the Son. REMIG. Or otherwise; *I will not drink of the fruit of this vine,* i. e. I will no longer take pleasure in the carnal oblations of the Synagogue, among which the immolation of the Paschal lamb held an eminent place. But the time of My resurrection is at hand, and the day in which exalted in the Father's kingdom, that is, raised in immortal glory, *I shall drink it new with you,* i. e. I shall rejoice as with a new joy in the salvation of that people then renewed by the water of baptism. AUG. Or otherwise; When He says, *I shall drink it new with you,* He gives us to understand that this is old. Seeing then that He took body of the race of Adam, who is called the old man, and was to give up to death that Body

Acts 10, 41.

Ps. 80, 8. Jer. 2, 21

Aug. Quæst.

[n] e. g. The Encratites, followers of Saturninus and Tatian in the second century. See Can. Apost. 43 and 45 of Johnson's Translation.

in His Passion, (whence also He gave us His Blood in the sacrament of wine,) what else can we understand by the new wine than the immortality of renewed bodies. In saying, *I will drink it with you,* He promises to them likewise a resurrection of their bodies for the putting on of immortality. *With you* is not to be understood of time, but of a like renewal, as the Apostle speaks, that *we are risen with Christ,* the hope of the future bringing a present joy. That that which He shall drink new shall also be *of this fruit of the vine,* signifies that the very same bodies shall rise after the heavenly renewal, which shall now die after the earthly decay. HILARY. It seems from this that Judas had not drunk with Him, because He was not to drink hereafter in the kingdom; but He promises to all who partook at this time of this fruit of the vine that they should drink with Him hereafter. GLOSS. But in support of the opinion of other saints, that Judas did receive the sacraments from Christ, it is to be said, that the words *with you* may refer to the greater part of them, and not necessarily to the whole.

Gloss. non occ.

30. And when they had sung an hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of Me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.

35. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

ORIGEN. When the disciples had eaten the bread of blessing, and drunk of the cup of thanksgiving, the Lord instructs them in return for these things to sing a hymn to the Father. And they go to the Mount of Olives, that they may pass from height to height, because the believer can do nought in the valley. °[BEDE. Beautifully after the disciples have been filled with the Sacraments of His Body and Blood, and commended to the Father in a hymn of pious intercession, does He lead them into the Mount of Olives; thus by type teaching us how we ought, by the working of His Sacraments, and the aid of His intercession, mount up to the higher gifts of the virtues and the graces of the Holy Spirit, with which we are anointed in our hearts. RABAN. This hymn may be that thanksgiving which in John, Our Lord offers up to the Father, when He lifted up His eyes and prayed for His disciples, and those who should believe through their word. This is that of which the Psalm speaks, *The poor shall eat and be filled, they shall praise the Lord.*] CHRYS. Let them hear this, who like swine with no thought but of eating rise from the table drunk, when they should have given thanks, and closed with a hymn. Let them hear who will not tarry for the final prayer in the sacred mysteries; for the last prayer of the mysteries represents that hymn. He gave thanks before He delivered the holy mysteries to the disciples, that we also might give thanks; He sung a hymn after He had delivered them, that we also should do the like. JEROME. After this example of the Saviour, whosoever is filled and is drunken upon the bread and cup of Christ, may praise God and ascend the Mount of Olives, where is refreshment after toil, solace of grief, and knowledge of the true light. HILARY. Hereby He shews that men confirmed by the powers of the Divine mysteries, are exalted to heavenly glory in a common joy and gladness. ORIGEN. Suitably also was the mount of mercy chosen whence to declare the offence of His disciples' weakness, by One even then prepared not to reject the disciples who forsook Him, but to receive them when they returned to Him. JEROME.

Bede in Luc. 22, 39.

c. 17.

Ps. 22, 26.

° The passages between brackets are not found in the earlier Editions of the Catena, in the ED. PR. nor the Bodl. MS. They appear to have been inserted by Nicolai.

He foretels what they should suffer, that they might not after it had befallen them despair of salvation; but doing penitence might be set free. CHRYS. In this we see what the disciples were both before and after the cross. They who could not stand with Christ whilst He was crucified, became after the death of Christ harder than adamant. This flight and fear of the disciples is a demonstration of Christ's death against those who are infected with the heresy of Marcion. If He had been neither bound nor crucified, whence arose the terror of Peter and the rest? JEROME. And He adds em-
1 Thess. 5, 7. phatically *this night,* because as *they that are drunken are drunken by night,* so they that are scandalized are scandalized by night, and in the dark. HILARY. The credit of this prediction is supported by the authority of old prophecy; *It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* JEROME. This is found in Zacharias in words different; it is said to God in the person of the
Zech. 13, 7. Prophet, *Smite the shepherd, and the sheep will be scattered abroad.* The good Shepherd is smitten, that He may lay down His life for His sheep, and that of many flocks of divers errors should be made one flock, and one Shepherd. CHRYS. He produces this prophecy to teach them to attend to the things that are written, and to shew that His crucifixion was according to the counsel of God, and (as He does throughout) that He was not a stranger to the Old Testament, but that it prophesied of Him. But He did not suffer them to continue in sorrow, but announces glad tidings, saying, *When I am risen again, I will go before you into Galilee.* After His resurrection He does not appear to them immediately from heaven, nor depart into any far country, but in the very same nation in which He was crucified, almost in the very place, giving them thereby assurance, that He who was crucified was the same as He who rose again, thereby to cheer their cast-down countenances. He fixes upon Galilee, that, being delivered from fear of the Jews, they might believe what He spoke to them. ORIGEN. Also He foretels this to them, that they who now were somewhat dispersed in consequence of the offence, should be after gathered together by Christ rising again, and going before them into Galilee of the Gentiles. HILARY. But Peter was carried so far by his

zeal and affection for Christ, that he regarded neither the weakness of his flesh nor the truth of the Lord's words; as if what He spake must not come to pass, *Peter answered and said unto Him, Though all should be offended because of Thee, yet will I never be offended.* CHRYS. What sayest thou, Peter? The Prophet says, *The sheep shall be scattered abroad,* and Christ has confirmed it, yet thou sayest, Never. When He said, *One of you shall betray Me,* thou fearedst for thyself, although thou wert not conscious of such a thought; now when He openly affirms, *All ye shall be offended,* you deny it. But because when he was relieved of the anxiety he had concerning the betrayal, he grew confident concerning the rest, he therefore says thus, *I will never be offended.* JEROME. It is not wilfulness, not falsehood, but the Apostle's faith, and ardent attachment towards the Lord his Saviour. REMIG. What the One affirms by His power of foreknowledge, the other denies through love; whence we may take a practical lesson, that in proportion as we are confident of the warmth of our faith, we should be in fear of the weakness of our flesh. Peter seems culpable, first, because he contradicted the Lord's words; secondly, because he set himself before the rest; and thirdly, because he attributed every thing to himself as though he had power to persevere strenuously. His fall then was permitted to heal this in him; not that he was driven to deny, but left to himself, and so convinced of the frailty of his human nature[p]. ORIGEN. Whence the other disciples were offended in Jesus, but Peter was not only offended, but what is much more, was suffered to deny Him thrice. AUG. Perplexity may be occasioned to some by the great difference, not in words only, but in substance, of the speeches in which Peter is forewarned by Our Lord, and which occasion his presumptuous declaration of dying with or for the Lord. Some would oblige us to understand that he thrice expressed his confidence, and the Lord thrice answered him that he would deny Him thrice before cock-crowing; as after His resurrection He thrice asked him if he loved Him, and as often gave him command to feed His sheep. For what in language or matter has Matthew like the expressions of Peter

Aug. de Cons. Ev. iii. 4.

[p] Remigius has borrowed this from S. Chrysostom, in loc.

in either Luke or John? Mark indeed relates it in nearly the same words as Matthew, only marking more precisely in the Lord's words the manner in which it should fall in,
Mark 14, 30. *Verily I say unto thee, that this day, in the night, before the cock crow twice, thou shalt deny Me thrice.* Whence some inattentive persons think that there is a discrepancy between Mark and the rest. For the sum of Peter's denials is three; if the first then had been after the first cock-crowing, the other three Evangelists must be wrong when they make the Lord say that Peter should deny Him before the cock crow. But, on the other hand, if he had made all three denials before the cock began to crow, it would be superfluous in Mark to say, *Before the cock crow twice.* Forasmuch as this three-fold denial was begun before the first cock-crow, the three evangelists have marked, not when it was to be concluded, but how often it was to happen, and when to begin, that is, before cock-crow. Though indeed if we understand it of Peter's heart we may well say, that the whole denial was complete before the first cock-crow, seeing that before that his mind was seized with that great fear which wrought upon him to the third denial. Much less therefore ought it to disquiet us, how the three-fold denial in three distinct speeches was begun, but not finished before cock-crow. Just as though one should say, Before cock-crow you will write me a letter, in which you will revile me three times; if the letter were begun before any cock-crow, but not finished till after the first, we should not therefore say that the prediction was false. ORIGEN. But you will ask, whether it were possible that Peter should not have been offended, when once the Saviour had said, *All ye shall be offended in Me.* To which one will answer, what is foretold by Jesus must of necessity come to pass; and another will say, that He who at the prayer of Ninevites turned away the wrath He had denounced by Jonas, might also have averted Peter's offence at his entreaty. But his presumptuous confidence, prompted by zeal indeed but not a cautious zeal, became the cause not only of offence but of a thrice repeated denial. And since He confirmed it with the sanction of an oath, some one will say that it was not possible that he should not have denied Him. For Christ would have

spoken falsely when He said, *Verily I say unto thee,* if Peter's assertion, *I will not deny Thee,* had been true. It seems to me that the other disciples having in view not that which was first said, *All ye shall be offended,* but that which was said to Peter, *Verily I say unto thee, &c.* made a like promise with Peter because they were not comprehended in the prophecy of denial. *Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.* Here again Peter knows not what he says; he could not die with Him who was to die for all mankind, who were all in sin, and had need of some one to die for them, not that they should die for others. RABAN. Peter understood the Lord to have foretold that he should deny Him under terror of death, and therefore he declares that though death were imminent, nothing could shake him from his faith; and the other Apostles in like manner in the warmth of their zeal, valued not the infliction of death, but human presumption is vain without Divine aid. CHRYS. [I suppose also that Peter fell into these words through ambition and boastfulness. And they had disputed at supper which of them should be greatest, whence we see that the love of empty glory disturbed them much. And so to deliver him from such passions, Christ withdrew His aid from him. Moreover observe how after the resurrection, taught by his fall he speaks to Christ more humbly, and does not any more resist His words. All this his fall wrought for him; for before he had attributed all to himself, when he ought rather to have said, I will not deny Thee if Thou succour me with Thy aid. But afterwards he shews that every thing is to be ascribed to God, *Why look ye so earnestly upon us, as though by our own power and holiness we had made this man to walk?*][9] Hence then we learn the great doctrine, that man's wish is not enough, unless he enjoys Divine support. Acts 3, 12.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

[9] Here again Nicolai has inserted a passage.

37. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

Remig. The Evangelist had said a little above, that *when they had sung an hymn they went out to the mount of Olives;* to point out the part of the mount to which they took their way, he now adds, *Then came Jesus with them to a garden called Gethsemane.* Raban. Luke says, *To the mount of Olives,* and John, *Went forth over the brook Cedron, where was a garden,* which is the same as this Gethsemane, and is a place where He prayed at the foot of mount Olivet, where is a garden, and a church now built [r]. Jerome. Gethsemane is interpreted, 'The rich valley;' and there He bade His disciples sit a little while, and wait His return whilst He prayed alone for all. Origen. For it was not fitting that He should be seized in the place where He had sate and eaten the Passover with His disciples. Also He must first pray, and choose a place pure for prayer. Chrys. He says, *Sit ye here, while I go and pray yonder,* because the disciples adhered inseparably to Christ; but it was His practice to pray apart from them, therein teaching us to study quiet and retirement for our prayers. Damascenus. But seeing that prayer is the sending up the understanding to God, or the asking of God things fitting, how did the Lord pray? For His understanding needed not to be lifted up to God, having been once united hypostatically to God the Word. Neither could He need to ask of God things fitting, for the One Christ is both God and Man. But giving in Himself a pattern to us, He taught us to ask of God, and to lift up our minds to Him. As He took on Him our passions, that by triumphing over them Himself, He might give us also the victory over them, so now He prays

Luke 22, 39. John 18, 1.

Chrys. Hom. lxxxiii.

Dam. de Fid. Orth. iii. 24.

[r] This is probably from Arculfus' account in Adamnanus de Locis Sanctis, c. 23. (ap. Act. Benedict. iv. 502.) as he quoted him by name above, p. 95.

to open to us the way to that lifting up to God, to fulfil for us all righteousness, to reconcile His Father to us, to pay honour to Him as the First Cause, and to shew that He is not against God. RABAN. When the Lord prayed in the mountain, He taught us to make supplication for heavenly things; when He prays in the garden, He teaches us to study humility in our prayer. And beautifully, as He draws near His Passion, does He pray in the 'valley of fatness,' shewing that through the valley of humility, and the richness of charity, He took upon Him death for our sakes. The practical instruction which we may also learn from this is, that we should not suffer our heart to dry up from the richness of charity. REMIG. He had accepted the disciples' faith and the devotedness of their will, but He foresaw that they would be troubled and scattered abroad, and therefore bade them sit still in their places; for to sit belongs to one at ease, but they would be grievously troubled that they should have denied Him. In what fashion He went forward it describes, *And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and very heavy;* the same to whom He had shewn His glory in the mount. HILARY. These words, *He began to be sorrowful and very heavy,* are interpreted by heretics that fear of death assailed the Son of God, being (as they allege) neither begotten from eternity, nor existing in the Father's infinite substance, but produced out of nothing by Him who created all things; and that hence He was liable to anguish of grief, and fear of death. And He who can fear death can also die; and He who can die, though He shall exist after death, yet is not eternal through Him who begot Him in past time. Had these faith to receive the Gospels, they would know that the Word was in the beginning God, and from the beginning with God, and that the eternity of Him who begets and Him who is begotten is one and the same. But if the assumption of flesh infected with its natural infirmity the virtue of that incorruptible substance, so that it became subject to pain, and shrinking from death, it would also become thereby liable to corruption, and thus its immortality being changed into fear, that which is in it is capable of at some time ceasing to be. But God ever is without measure of time, and such as He is, He continues to

be eternally. Nothing then in God can die, nor can God have any fear springing out of Himself. JEROME. But we say that passible man was so taken by God the Son, that His Deity remained impassible. Indeed the Son of God suffered, not by imputation but actually, all that Scripture testifies, in respect of that part of Him which could suffer, viz. in respect of the substance that He had taken on Him. HILARY. I suppose that there are some who offer here no other cause of His fear than His passion and death. I ask those who think thus, whether it stands with reason that He should have feared to die, who banished from the Apostles all fear of death, and exhorted them to the glory of martyrdom? How can we suppose Him to have felt pain and grief in the sacrament of death, who rewards with life those who die for Him? And what pangs of death could He fear, who came to death of the free choice of His own power? And if His Passion was to do Him honour, how could the fear of His Passion make Him sorrowful? ID. Since then we read that the Lord was sorrowful, let us discover the causes of His agony. He had forewarned them all that they would be offended, and Peter that he would thrice deny his Lord; and taking him and James and John, He began to be sorrowful. Therefore He was not sorrowful till He took them, but all His fear began after He had taken them; so that His agony was not for Himself, but for them whom He had taken. JEROME. The Lord therefore sorrowed not from fear of suffering, for for this cause He had come that He should suffer, and had rebuked Peter for his fearfulness; but for the wretched Judas, for the offence of the rest of the Apostles, for the rejection and reprobation of the Jewish nation, and the overthrow of unhappy Jerusalem. DAMAS. Or otherwise; All things which have not yet been brought into existence by their Maker have a natural desire of existence, and naturally shun non-existence. God the Word then, having been made Man, had this desire, through which He desired food, drink, and sleep, by which life is supported, and naturally used them, and contrariwise shunned the things that are destructive of life. Hence in the season of His Passion which He endured voluntarily, He had the natural fear and sorrow for death. For there is a natural fear wherewith the soul shrinks

Hieron. non occ.

Hil. de Trin. x. 10.

Hil. in loc.

Matt. 14, 40.

Dam. Fid. Orth. iii. 23.

from separation from the body, by reason of that close sympathy implanted from the first by the Maker of all things. JEROME. Our Lord therefore sorrowed to prove the reality of the Man which He had taken upon Him; but that passion might bear no sway in His mind, *He began to be sorrowful* by pro-passion[s]; for it is one thing to be sorrowful, and another to be very sorrowful. REMIG. By this place are overthrown the Manichæans, who said that He took an unreal body; and those also who said that He had not a real soul, but His Divinity in place of a soul[1]. AUG. We have the narratives of the Evangelists, by which we know that Christ was both born of the Blessed Virgin Mary, was seized by the Jews, scourged, crucified, put to death, and buried in a tomb, all which cannot be supposed to have taken place without a body, and not even the maddest will say that these things are to be understood figuratively, when they are told by men who wrote what they remembered to have happened. These then are witnesses that He had a body, as those affections which cannot be without mind prove Him to have had a mind, and which we read in the accounts of the same Evangelists, that Jesus wondered, was angry, was sorrowful. ID. Since then these things are related in the Evangelists, they are not surely false, but as when He willed He became Man, so likewise when He willed He took into His human soul these passions for the sake of adding assurance to the dispensation. We indeed have these passions by reason of the weakness of our human nature; not so the Lord Jesus, whose weakness was of power. DAMAS. Wherefore the passions of our nature were in Christ both by nature and beyond nature. By nature, because He left His flesh to suffer the things incidental to it; beyond nature, because these natural emotions did not in Him precede the will. For in Christ nothing befel of compulsion, but all was voluntary; with His will He hungered, with His will He feared, or was sorrowful. Here His sorrow is declared, *Then saith He unto them, My soul is sorrowful even unto death.* AMBROSE. He is sorrowful, yet not Himself, but His soul; not His Wisdom, not His divine Substance, but His soul, for He took upon Him

[1] e. g. Apollinaris.

Aug. Lib. 83. Quæst. q. 80.

Aug. de Civ. Dei, xiv. 9.

Dam. Fid. Orth. iii. 20.

Amb. in Luc. 22, 43.

[s] On this word see above, p. 185, note.

my soul, and my body. Jerome. He is sorrowful not because of death, but *unto death,* until He has set the Apostles free by His Passion. Let those who imagine Jesus to have taken an irrational soul, say how it is that He is thus sorrowful, and knows the season of His sorrow, for though the brute animals have sorrow, yet they know neither the causes of it, nor the time for which it must endure. Origen. Or otherwise; *My soul is sorrowful even unto death;* as much as to say, Sorrow is begun in Me, but not to endure for ever, but only till the hour of death; that when I shall die for sin, I shall die also to all sorrow, whose beginnings only are in Me. *Tarry ye here, and watch with Me;* as much as to say, The rest I bade sit yonder as weak, removing them from this struggle; but you I have brought hither as being stronger, that ye may toil with Me in watching and prayer. But abide you here, that every man may stay in his own rank and station; since all grace, however great, has its superior. Jerome. Or the sleep which He would have them forego is not bodily rest, for which at this critical time there was no room, but mental torpor, the sleep of unbelief.

39. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

40. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

43. And He came and found them asleep again: for their eyes were heavy.

44. And He left them, and went away again, and prayed the third time, saying the same words.

Origen. He took with Him the self-confident Peter, and the others, that they might see Him falling on His face and praying, and might learn not to think great things, but little things of themselves, and not to be hasty in promising, but careful in prayer. And therefore, *He went forward a little,* not to go far from them, but that He might be near them in His prayer. Also, He who had said above, *Learn of Me, for I am meek and lowly in heart,* now commendably humbling Himself falls on His face. But He shews His devotion in His prayer, and as beloved and well-pleasing to His Father, He adds, *Not as I will, but as Thou wilt,* teaching us that we should pray, not that our own will, but that God's will, should be done. And as He began to have fear and sorrow, He prays accordingly that the cup of His Passion may pass from Him, yet not as He wills, but as His Father wills; wills, that is, not according to His Divine and impassible Substance, but according to His human and weak nature. For in taking upon Him the nature of human flesh, He fulfilled all the properties thereof, that it might be seen that He had flesh not in appearance only, but in reality. The believer indeed must in the first instance be loth to incur pain, seeing it leads to death, and he is a man of flesh; but if it be God's will, he acquiesces because he is a believer. For as we ought not to be too confident, that we may not seem to make a boast of our own strength; so neither ought we to be distrustful, lest we should seem to charge God our helper with weakness. It is to be observed that Mark and Luke write the same, but John does not introduce this prayer of Jesus', that this cup may pass from Him, because the first three are rather occupied about Him according to His human nature, John according to His divine. Otherwise; Jesus makes this petition, because He sees what the Jews will suffer for requiring His death. Jerome. Whence He says emphatically, *This cup,* that is, of this people of the Jews, who, if they shall put Me to death, can have no excuse for their ignorance, seeing they have the Law and the

Prophets, who speak of Me. ORIGEN. Then again considering the benefit that would accrue to the whole world from His Passion, He says, *But not as I will, but as Thou wilt;* i. e. If it be possible for all these benefits which shall result from My Passion to be procured without it, let it pass from Me, and both the world be saved, and the Jews not be condemned in putting Me to death. But if the salvation of many cannot be procured without the destruction of a few, saving Thy justice, let it not pass away. Scripture, in many places, speaks of passion as a cup that is drained; and it is drained by him who in testimony suffers whatever is inflicted upon him. He sheds it, on the contrary, who denies in order

Aug. de Cons. Ev. iii. 4.

to avoid suffering. AUG. And that none might think that He limited His Father's power, He said not, *If Thou canst do it*, but *If it may be*, or, *If it be possible;* as much as to say, *If Thou wilt.* For whatever God wills can be done, as Luke expresses more plainly; for he says not, *If it be possible*, but, *If Thou wilt.* HILARY. Otherwise; He says not, Let this cup pass away from Me, for that would be the speech of one who feared it; but He prays that it may pass not so as that He should be passed over, but that when it has passed from Him, it may go to another. His whole fear then is for those who were to suffer, and therefore He prays for those who were to suffer after Him, saying, *Let this cup pass from Me*, i. e. as it is drunk by Me, so let it be drunk by these, without mistrust, without sense of pain, without fear of death. He says, *If it be possible*, because flesh and blood shrink from these things, and it is hard for human bodies not to sink beneath their infliction. That He says, *Not as I will, but as Thou wilt*, He would fain indeed that they should not suffer, lest their faith should fail in their sufferings, if indeed we might attain to the glory of our joint inheritance with Him without the hardship of sharing in His Passion. He says, *Not as I will, but as Thou wilt*, because it is the Father's will that strength to drink of the cup should pass from Him to them, that the Devil might be vanquished not so much by Christ as by His disciples also.

Aug. in Ps. 32. enar. 2.

AUG. Christ thus as man shews a certain private human will, in which He who is our head figures both His own will and ours when He says, *Let it pass from Me.* For this was His

human will choosing something as apart for Himself. But because as man He would be righteous and guide Himself by God's will, He adds, *Nevertheless not as I will, but as Thou wilt;* as much as to say to us, Man, behold thyself in Me, that thou canst will somewhat apart of thyself, and though God's will is other, this is permitted to human frailty. LEO. Leo, Serm. 58, 5.
This speech of the Head is the health of the whole body, this saying is instruction to the faithful, animates the confessor, crowns the martyr. For who could vanquish the hatred of the world, or the whirlwind of temptations, or the terrors of the persecutors, if Christ did not in all and for all say to the Father, *Thy will be done.* Let all the sons of the Church then utter this prayer, that when the pressure of some mighty temptation lies upon them, they may embrace endurance of the suffering, disregarding its terrors. ORIGEN. And though Jesus went but *a little forward,* they could not watch one hour in His absence; let us therefore pray that Jesus may never depart even a little from us. CHRYS. He *finds them sleeping,* both because it was a late hour of the night, and their eyes were heavy with sorrow. HILARY. When then He returned to His disciples and found them sleeping, He rebukes Peter, *Could ye not watch one hour with Me?* He addresses Peter rather than the rest, because he had most loudly boasted that he would not be offended. CHRYS. But as they had all said the same, He charges them all with weakness; they had chosen to die with Christ, and yet could not even watch with Him. ORIGEN. Finding them thus sleeping, He rouses them with a word to hearken, and commands them to watch; *Watch and pray, that ye enter not into temptation;* that first we should watch, and so watching pray. He watches who does good works, and is careful that He does not run into any dark doctrine, for so the prayer of the watchful is heard. JEROME. It is impossible that the human mind should not be tempted, therefore He says not *Watch and pray* that ye be not tempted, but *that ye enter not into temptation,* that is, that temptation vanquish you not. HILARY. And why He thus encouraged them to pray that they might not enter into temptation, He adds, *For the spirit indeed is willing, but the flesh is weak;* this He says not of Himself, but addresses them. JEROME. This is

against those rash persons who think that whatever they believe they can perform. The more confident we are of our zeal, the more mistrustful should we be of the frailty of the flesh. Origen. Here it should be enquired, whether as all men's flesh is weak, so all men's spirit is willing, or whether only that of the saints; and whether in unbelievers the spirit is not also dull, as the flesh is weak. In another sense the flesh of those only is weak whose spirit is willing, and who with their willing spirit do mortify the deeds of the flesh. These then He would have watch and pray that they should not enter into temptation, for the more spiritual any one may be, the more careful should he be that his goodness should not suffer a great fall. Remig. Otherwise; In these words He shews that He took real flesh of the Virgin, and had a real soul, saying that His spirit is willing to suffer, but His flesh weak in fearing the pain of Passion.

Origen. There were, I conclude, two ways in which this cup of Passion might pass from the Lord. If He should drink it, it would pass away from Him, and afterwards from the whole race of mankind also; if He should not drink it, it would perhaps pass from Him, but from men it would not pass. He would fain therefore that it should so pass from Him as that He should not at all taste its bitterness, yet only if it were possible, saving the righteousness of God. If it were not possible, He was rather willing to drink it, that so it might pass from Him, and from the whole race of mankind rather than against His Father's will shun the drinking thereof. Chrys. That He prays for this a second and a third time, comes of the feelings belonging to human frailty, through which also He feared death, thus giving assurance that He was truly made man. For in Scripture when any thing is repeated a second and third time, that is the greatest proof of its truth and reality; as, for example,
Gen. 41, 32. when Joseph says to Pharaoh, *And for that thou sawedst it twice, it is proof of the thing being established by God.* Jerome. Or otherwise; He prays a second time that if Nineveh, or the Gentile world, cannot be saved unless the gourd, i. e. the Jews, be withered, His Father's will may be done, which is not contrary to the Son's will, who Himself speaks by
Ps. 40, 8. the Prophet, *I am content to do Thy will, O God.* Hilary.

Otherwise, He bare in His own body all the infirmities of us His disciples who should suffer, and nailed to His cross all wherein we are distressed; and therefore that cup cannot pass from Him, unless He drink it, because we cannot suffer, except by His passion. JEROME. Christ singly prays for all, as He singly suffers for all. *Their eyes were heavy,* i.e. an oppression and stupefaction came on as their denial drew near. ORIGEN. And I suppose that the eyes of their body were not so much affected as the eyes of their mind, because the Spirit was not yet given them. Wherefore He does not rebuke them, but goes again and prays, teaching us that we should not faint but should persevere in prayer, until we obtain what we have begun to ask. JEROME. He prayed the third time, that in the mouth of two or three witnesses every word might be established. RABAN. Or, The Lord prayed thrice, to teach us to pray for pardon of sins past, defence against present evil, and provision against future perils, and that we should address every prayer to Father, Son, and Holy Spirit, and that our spirit, soul, and body should be kept in safety. AUG. Nor is that an absurd interpretation which makes Our Lord pray thrice because of the threefold temptation of His Passion. To the temptation of curiosity is opposed the fear of death; for as the one is a yearning for the knowledge of things, so the other is the fear of losing such knowledge. To the desire of honour or applause is opposed the dread of disgrace and insult. To the desire of pleasure is opposed the fear of pain. REMIG. Or, He prays thrice for the Apostles, and for Peter in particular, who was to deny Him thrice.

Aug. Quæst. Ev. i. 47.

45. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray Me.

HILARY. After His persevering prayer, after His de-

partures and several returns, He takes away their fear, restores their confidence, and exhorts them to *sleep on, and take their rest.* CHRYS. Indeed it behoved them then to watch, but He said this to shew that the prospect of coming evils was more than they would bear, that He had no need of their aid, and that it must needs be that He should be delivered up. HILARY. Or, He bids them *sleep on, and take their rest,* because He now confidently awaited His Father's will concerning the disciples, concerning which He had said, *Thy will be done,* and in obedience to which He drank the cup that was to pass from Him to us, diverting upon Himself the weakness of our body, the terrors of dismay, and even the pains of death itself. ORIGEN. Or, the sleep He now bids His disciples take is of a different sort from that which is related above to have befallen them. Then He found them sleeping, not taking repose, but because their eyes were heavy; but now they are not merely to sleep, but to *take their rest,* that this order may be rightly observed, namely, that we first watch with prayer that we enter not into temptation, and afterwards sleep and take our rest,
Ps. 132, 3. when having *found a place for the Lord, a tabernacle for the God of Jacob,* we may *go up into our bed, and give sleep to our eyes.* It may be also that the soul, unable to sustain a continual energy by reason of its union with the flesh, may blamelessly admit some relaxations, which may be the moral interpretation of slumbers, and then again after due time be quickened to new energy. HILARY. And whereas, when He returned and found them sleeping, He rebukes them the first time, the second time says nothing, the third time bids them take their rest; the interpretation of this is, that at the first after His resurrection, when He finds them dispersed, distrustful, and timorous, He rebukes them; the second time, when their eyes were heavy to look upon the liberty of the Gospel, He visited them, sending them the Spirit, the Paraclete; for, held back by attachment to the Law, they slumbered in respect of faith; but the third time, when He shall come in His glory, He shall restore them to quietness and confidence. ORIGEN. When He had roused them from sleep, seeing in the Spirit Judas drawing near to betray Him, though the disciples could not yet see him, He

says, *Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.* CHRYS. The words, *the hour is at hand,* point out that all that has been done was by Divine interference; and that, *into the hands of sinners,* shew that this was the work of their wickedness, not that He was guilty of any crime. ORIGEN. And even now Jesus *is betrayed into the hands of sinners,* when those who seem to believe in Jesus, continue to sin while they have Him in their hands. Also whenever a righteous man, who has Jesus in him, is put into the power of sinners, Jesus is delivered into the hands of sinners. JEROME. Having concluded His third prayer, and having obtained that the Apostles' terror should be corrected by subsequent penitence, He goes forth undaunted by the prospect of His own Passion to meet His pursuers, and offers Himself voluntarily to be sacrificed. *Arise, let us be going;* as much as to say, Let them not find you trembling, let us go forth willingly to death, that they may see us confident and rejoicing in suffering; *Lo, he that shall betray Me draweth near.* ORIGEN. He says not, Draws near to thee, for indeed the traitor was not near Him, but had removed himself far off through his sins. AUG. This speech, as Matthew has it, seems self-contradictory. For how could He say, *Sleep on, and take your rest,* and immediately continue, *Rise, let us be going.* This contradiction some have endeavoured to reconcile by supposing the words, *Sleep on, and take your rest,* to be an ironical rebuke, and not a permission; it might be rightly so taken if need were. But as Mark records it, when He had said, *Sleep on, and take your rest,* He added, *it is enough,* and then continued, *the hour is come; behold, the Son of man is betrayed into the hands of sinners;* we clearly understand the Lord to have been silent some time after He had said, *Sleep on,* to allow of their doing so, and then after some interval to have roused them with, *Behold, the hour is at hand.* And as Mark fills up the sense with, *it is enough,* that is, ye have had rest enough.

Aug. de Cons. Ev. iii. 4.

Mark 14, 41.

47. And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with

swords and staves, from the Chief Priests and elders of the people.

48. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him.

Gloss. non occ.

GLOSS. Having said above that the Lord offered Himself of His own accord to His pursuers, the Evangelist proceeds to relate how He was seized by them. REMIG. *One of the twelve*, by association of name, not of desert. This shews the monstrous wickedness of the man who from the dignity of the Apostleship became the traitor. To shew that it was out of envy that they seized Him, it is added, *A great multitude sent by the Chief Priests and elders of the people.* ORIGEN. Some may say that *a great multitude came*, because of the great multitude of those who already believed, who, they feared, might rescue Him out of their hands; but I think there is another reason for this, and that is, that they who thought that He cast out dæmons through Beelzebub, supposed that by some magic He might escape the hands of those who sought to hold Him. Even now do many fight against Jesus with spiritual weapons, to wit, with divers and shifting dogmas concerning God. It deserves enquiry why, when He was known by face to all who dwelt in Judæa, He should have given them a sign, as though they were unacquainted with His person. But a tradition to this effect has come down to us, that not only had He two different forms, one under which He appeared to men, the other into which He was transfigured before His disciples in the mount, but also that He appeared to each man in such degree as the beholder was worthy; in like manner as we read of the manna, that it had a flavour adapted to every variety of use, and as the word of God shews, not alike to all. They re-

quired therefore a sign by reason of this His transfiguration. CHRYS. Or, because whenever they had hitherto attempted to seize Him, He had escaped them they knew not how; as also He might then have done had He been so minded. RABAN. The Lord suffered the traitor's kiss, not to teach us to dissemble, but that He might not seem to shrink from His betrayal. ORIGEN. If it be asked why Judas betrayed Jesus with a kiss, according to some it was because He desired to keep up the reverence due to his Master, and did not dare to make an open assault upon Him; according to others, it was out of fear that if he came as an avowed enemy, he might be the cause of His escape, which he believed Jesus had it in His power to effect. But I think that all betrayers of truth love to assume the guise of truth, and to use the sign of a kiss. Like Judas also, all heretics call Jesus Rabbi, and receive from Him mild answer. *And Jesus said unto him, Friend, wherefore art thou come?* He says, *Friend,* upbraiding his hypocrisy; for in Scripture we never find this term of address used to any of the good, but
as above, *Friend, how camest thou in hither?* and, *Friend, I* Matt.
do thee no wrong. AUG. He says, *Wherefore art thou come?* 22, 12. Matt.
as much as to say, Thy kiss is a snare for Me; I know 20, 13.
wherefore thou art come; thou feignest thyself My friend, Aug.
being indeed My betrayer. REMIG. Or, after *Friend, for* non occ.
what thou art come, that do, is understood. *Then came they, and laid their hands on Jesus, and held Him. Then,* that is, when He suffered them, for ofttimes they would
have done it but were not able. PSEUDO-AUG. Exult Chris- Pseudo-
tian, you have gained by this bargain of your enemies; what Aug. Serm. de
Judas sold, and what the Jews bought, belongs to you. Symb. ad Catech. 6.

51. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?

54. But how then shall the Scriptures be fulfilled, that thus it must be?

Chrys. Hom. lxxxiv. CHRYS. So Luke relates, the Lord had said to His disciples at supper, *He that hath a purse, let him take it, and*
Luke 22, 36. *likewise his scrip; and he that hath no sword, let him sell his garment and buy one;* and the disciples answered, *Lo, here are two swords.* It was natural that there should be swords there for the paschal lamb which they had been eating. Hearing then that the pursuers were coming to apprehend Christ, when they went out from supper they took these swords, as though to fight in defence of their
John 18, 10. Master against His pursuers. JEROME. In another Gospel, Peter is represented as having done this, and with his usual hastiness; and that the servant's name was Malchus, and that the ear was the right ear. In passing we may say, that Malchus, i.e. one who should have been King of the Jews, was made the slave of the ungodliness and the greediness of the Priests, and lost his right ear so that he might hear only the worthlessness of the letter in his left. ORIGEN. For though they seem even now to hear the Law, yet is it only with the left ear that they hear the shadow of a tradition concerning the Law, and not the truth. The people of the Gentiles is signified by Peter; for by believing in Christ, they become the cause of cutting off the Jews' right ear. RABAN. Or, Peter does not take away the sense of understanding from them that hear, but opens to the careless that which by a divine sentence was taken away from them; but this same right ear is restored to its original function in those who out of this nation believed. HILARY. Otherwise; The ear of the High Priest's servant is cut off by the Apostle, that is, Christ's disciple cuts off the disobedient hearing of a people which were the slaves of the Priesthood, the ear which had refused to hear is cut off so that it is no
Leo, Serm. 22 longer capable of hearing. LEO. The Lord of the zealous

Apostle will not suffer his pious feeling to proceed further, *Then saith Jesus unto him, Put up again thy sword into his place.* For it was contrary to the sacrament of our redemption that He, who had come to die for all, should refuse to be apprehended. He gives therefore licence to their fury against Him, lest by putting off the triumph of His glorious Cross, the dominion of the Devil should be made longer, and the captivity of men more enduring. RABAN. It behoved also that the Author of grace should teach the faithful patience by His own example, and should rather train them to endure adversity with fortitude, than incite them to self-defence. CHRYS. To move the disciple to this, He adds a threat, saying, *All they that take the sword, shall perish by the sword.* AUG. That is, every one who uses the sword. And he uses the sword, who, without the command or sanction of any superior, or legitimate authority, arms himself against man's life. For truly the Lord had given commandment to His disciples to take the sword, but not to smite with the sword. Was it then at all unbeseeming that Peter after this sin should become ruler of the Church, as Moses after smiting the Egyptian was made ruler and chief of the Synagogue? For both transgressed the rule not through hardened ferocity, but through a warmth of spirit capable of good; both through hatred of the injustice of others; both sinned through love, the one for his brother, the other for his Lord, though a carnal love. HILARY. But all who use the sword do not perish by the sword; of those who have used the sword either judicially, or in self-defence against robbers, fever or accident carries off the greater part. Though if according to this every one who uses the sword shall perish by the sword, justly was the sword now drawn against those who were using the same for the promotion of crime. JEROME. With what sword then shall he perish, that takes the sword? By that fiery sword which waves before the gate of paradise, and that sword of the Spirit which is described in the armour of God. HILARY. The Lord then bids him return his sword into its sheath, because He would destroy them by no weapon of man, but by the sword of His mouth. REMIG. Otherwise; Every one who uses the sword to put man to death perishes first by the sword of his own wicked-

Aug. cont. Faust. xxii. 70.

ness. CHRYS. He not only soothed His disciples, by this declaration of punishment against His enemies, but convinced them that it was voluntarily that He suffered, *Thinkest thou that I cannot pray to My Father? &c.* Because He had shewn many qualities of human infirmity, He would have seemed to say what was incredible if He had said that He had power to destroy them, therefore He says, *Thinkest thou that I cannot now pray to My Father?* JEROME. That is to say, I need not the aid of the Apostles, though all the twelve should fight for Me, seeing I could have twelve legions of the Angelic army. The complement of a legion among the ancients was six thousand men; twelve legions then are seventy-two thousand Angels, being as many as the divisions of the human race and language[t]. ORIGEN. This shews that the armies of heaven have divisions into legions like earthly armies, in the warfare of the Angels against the legions of the dæmons. This He said not as though He needed the aid of the Angels, but speaking in accordance with the supposition of Peter, who sought to give Him assistance. Truly the Angels have more need of the help of the Only-begotten Son of God, than He of theirs. REMIG. We might also understand by the Angels the Roman armies, for with Titus and Vespasian all languages had risen
Wisd. 5, 21. against Judæa, and that was fulfilled, *The whole world shall fight for Him against those foolish men.* CHRYS. And He quiets their fears not thus only, but by reference to Scripture, *How then shall the Scriptures be fulfilled that thus it must be?* JEROME. This speech shews a mind willing to suffer; vainly would the Prophets have prophesied truly, unless the Lord asserts their truth by His suffering.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you in the temple, and ye laid no hold on Me.

[t] It was generally supposed that in the dispersion at Babel, mankind was divided into seventy-two nations, each speaking a different language. For that is the number of the heads of families enumerated in the genealogy, in Gen. xi. See Aug. de Civ. Dei, xvi. 6.

56. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook Him, and fled.

57. And they that had laid hold on Jesus led Him away to Caiaphas the High Priest, where the Scribes and the elders were assembled.

58. But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.

ORIGEN. Having commanded Peter to put up his sword, which was an instance of patience, and having (as another Luke
Evangelist writes) healed the ear that was cut off, which was 22, 51.
an instance of the greatest mercy, and of Divine power, it now follows, *In that hour said Jesus to the multitudes,* (to the end that if they could not remember His past goodness, they might at least confess His present,) *Are ye come out as against a thief with swords and staves for to take Me?* REMIG. As much as to say, Robbers assault and study concealment; I have injured no one, but have healed many, and have ever taught in your synagogues. JEROME. It is folly then to seek with swords and staves Him who offers Himself to your hands, and with a traitor to hunt out, as though lurking under cover of night, one who is daily teaching in the temple. CHRYS. They did not lay hands on Him in the temple because they feared the multitude, therefore also the Lord went forth that He might give them place and opportunity to take Him. This then teaches them, that if He had not suffered them of His own free choice, they would never have had strength to take Him. Then the Evangelist assigns the reason why the Lord was willing to be taken, adding, *All this was done that the Scriptures of the Prophets might be fulfilled.* JEROME. *They pierced My hands and My feet;* Ps. 22, 16.
and in another place, *He is led as a sheep to the slaughter;* Is. 53, 7. 8.
and, *By the iniquities of My people was He led to death.* REMIG. For because all the Prophets had foretold Christ's Passion, he does not cite any particular place, but says generally that the prophecies of all the Prophets were being fulfilled. CHRYS. The disciples who had remained when

the Lord was apprehended, fled when He spoke these things to the multitudes, *Then all the disciples forsook Him, and fled;* for they then understood that He could not escape but rather gave Himself up voluntarily. REMIG. In this act is shewn the Apostles' frailty; in the first ardour of their faith they had promised to die with Him, but in their fear they forgot their promise and fled. The same we may see in those who undertake to do great things for the love of God, but fail to fulfil what they undertake; they ought not to despair, but to rise again with the Apostles, and recover themselves by penitence. RABAN. Mystically, as Peter, who by tears washed away the sin of His denial, figures the recovery of those who lapse in time of martyrdom; so the flight of the other disciples suggests the precaution of flight to such as feel themselves unfit to endure torments. AUG. *They that had laid hold on Jesus led Him away to Caiaphas the High Priest.* But He was first taken to Annas, father-in-law to Caiaphas, as John relates. And He was taken bound, there being with that multitude a tribune and cohort, as John also records. JEROME. But Josephus writes [u], that this Caiaphas had purchased the priesthood of a single year, notwithstanding that Moses, at God's command, had directed that High Priests should succeed hereditarily, and that in the Priests likewise succession by birth should be followed up. No wonder then that an unrighteous High Priest should judge unrighteously. RABAN. And the action suits his name; Caiaphas, i. e. 'contriving,' or, 'politic,' to execute his villainy; or 'vomiting from his mouth,' because of his audacity in uttering a lie, and bringing about the murder. They took Jesus thither, that they might do all advisedly; as it follows, *Where the Scribes and the Elders were assembled.* ORIGEN. Where Caiaphas the High Priest is, there are assembled the Scribes, that is, the men of the letter [1], who preside over the letter that killeth; and Elders, not in truth, but in the obsolete ancientness of the letter. It follows, *Peter followed Him afar off;* he would neither keep close to Him, nor altogether leave Him, but *followed afar off.*

Aug. de Cons. Ev. iii. 6.

John 18, 12.

[1] literati.

[u] "Josephus (Ant. xviii. 3 and 4,) twice mentions this Caiaphas as the successor of Simon the son of Camithes, but we do not find that he purchased the High Priesthood of Herod." *Vallarsi.*

CHRYS. Great was the zeal of Peter, who fled not when He saw the others fly, but remained, and entered in. For though John also went in, yet he was known to the Chief Priest. He *followed afar off,* because he was about to deny his Lord. REMIG. For had he kept close to his Lord's side, he could never have denied Him. This also shews that Peter should follow his Lord's Passion, that is, imitate it. AUG. And also that the Church should follow, i. e. imitate, the Lord's Passion, but with great difference. For the Church suffers for itself, but Christ for the Church. JEROME. He *went in,* either out of the attachment of a disciple, or natural curiosity, seeking to know what sentence the High Priest would pass, whether death, or scourging.

Aug. Quæst. Ev. i. 46.

59. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put Him to death ;

60. But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And the High Priest arose, and said unto Him, Answerest Thou nothing ? what is it which these witness against Thee ?

63. But Jesus held His peace. And the High Priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the High Priest rent his clothes, saying, He hath spoken blasphemy ; what further need have

we of witnesses? behold, now ye have heard His blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands,

68. Saying, Prophesy unto us, Thou Christ, Who is he that smote Thee?

CHRYS. When the Chief Priests were thus assembled, this conventicle of ruffians sought to give their conspiracy the character of a legal trial. But it was entirely a scene of confusion and uproar, as what follows shews, *Though many false witnesses came, yet found they none.* ORIGEN. False witnesses have place when there is any good colour for their testimony. But no pretext was found which could further their falsehoods against Jesus; notwithstanding there were many desirous to do a favour to the Chief Priests. This then is a great testimony in favour of Jesus, that He had lived and taught so irreproachably, that though they were many, and crafty, and wicked, they could find no semblance of fault in Him. JEROME. *At last came two false witnesses.* How are they false witnesses, when they repeat only what we read that the Lord spoke? A false witness is one who takes what is said in a different sense from that in which it was said. Now this the Lord had spoken of the temple of His Body, and they cavil at His expressions, and by a slight change and addition produce a plausible charge. The Lord's
John 2, 19. words were, *Destroy this temple;* this they make into, *I can destroy the temple of God.* He said, *Destroy,* not 'I will destroy,' because it is unlawful to lay hands on ourselves. Also they phrased it, *And build it again,* making it apply to the temple of the Jews; but the Lord had said, *And I will raise it up again,* thus clearly pointing out a living and breathing temple. For to build again, and to raise again, are two different things. CHRYS. Why did they not bring forward now His breaking the Sabbath? Because He had so often

confuted them on this point. JEROME. Headlong and uncontrolled rage, unable to find even a false accusation, moves the High Priest from his throne, the motion of his body shewing the emotion of his mind. *And the High Priest arose, and said unto Him, Answerest Thou nothing* to the things which these witness against Thee? CHRYS. He said this with a design to draw from Him some indefensible answer which might be made a snare for Him. But *Jesus held His peace,* for defence had availed nothing when none would listen to it. For here was only a mockery of justice, it was in truth nothing more than the anarchy of a den of robbers. ORIGEN. This place teaches us to contemn the clamours of slanderers and false witnesses, and not to consider those who speak unbeseeming things of us worthy of an answer; but then, above all, when it is greater to be manfully and resolutely silent, than to plead our cause in vain. JEROME. For as God, He knew that whatever He said would be twisted into an accusation against Him. But at this His silence before false witnesses and ungodly Priests, the High Priest was exasperated, and summons Him to answer, that from any thing He says he may raise a charge against Him. ORIGEN. Under the Law, we do indeed find many instances of this adjuration; but I judge that a man who would live according to the Gospel should not adjure another; for if we are not permitted to swear, surely not to adjure. But he that regards Jesus commanding the dæmons, and giving His disciples power over them, will say, that to address the dæmons by the power given by the Saviour, is not to adjure them. But the High Priest did sin in laying a snare for Jesus; imitating his father, who twice asked the Saviour, *If thou be Christ the Son of God.* Hence one might rightly say, that to doubt concerning the Son of God, whether Christ be He, is the work of the Devil. It was not fit that the Lord should answer the High Priest's adjuration as though under compulsion, wherefore He neither denied nor confessed Himself to be the Son of God. For he was not worthy to be the object of Christ's teaching, therefore He does not instruct him, but taking up his own words retorts them upon him. This sitting of the Son of Man seems to me to denote a certain regal security; by the power of God, Who is the only power, is He securely seated to Whom

Numb. 5,19. 1 Kings 22, 16.

Matt. 4.

is given by His Father all power in heaven as in earth. And there will come a time when the enemies shall see this establishment. Indeed this has begun to be fulfilled from the earliest time of the dispensation; for the disciples saw Him rising from the dead, and thereby saw Him seated on the right hand of power. Or, In respect of that eternity of duration which is with God, from the beginning of the world to the end of it is but one day; it is therefore no wonder that the Saviour here says, *Shortly*, signifying that there is but short time before the end come. He prophesies moreover, that they should not only see Him *sitting at the right hand of power*, but also *coming in the clouds of heaven.* These clouds are the Prophets and Apostles, whom He commands to rain when it is required; they are the clouds that pass not
1 Cor. 15, 49. away, but *bearing the image of the heavenly*, are worthy to be the throne of God, as *heirs of God, and joint-heirs with*
Rom. 8, 17. *Christ.* JEROME. The same fury which drew the High Priest from his seat, impels him now to rend his clothes; for so it was customary with the Jews to do whenever they heard any blasphemy, or any thing against God. CHRYS. This he did to give weight to the accusation, and to confirm by deeds what he taught in words. JEROME. And by this rending his garments, he shews that the Jews have lost the priestly glory, and that their High Priest's throne was vacant. For by rending his garment he rent the veil of the Law which covered him. CHRYS. Then after rending his garment, he did not give sentence of himself, but asked of others, saying, *What think ye?* As was always done in undeniable cases of sin, and manifest blasphemy, and as by force driving them to a certain opinion, he anticipates the answer, *What need we any further witnesses? Behold, now ye have heard His blasphemy.* What was this blasphemy? For before He had interpreted to them as they were gathered together that text,
Matt. 22, 44. *The Lord said unto My Lord, Sit Thou on My right hand,* and they had held their peace, and had not contradicted Him. How then do they call what He now says blasphemy? *They answered and said, He is guilty of death,* the same persons at once accusers, examiners, and sentencers. ORIGEN. How great their error! to pronounce the principle of all men's life to be guilty of death, and not to acknowledge by

the testimony of the resurrection of so many, the Fount of life, from Whom life flows to all that rise again. CHRYS. As hunters who have started their game, so they exhibit a wild and drunken exultation. JEROME. *They spit in His face, and buffeted Him,* to fulfil the prophecy of Esaias, *I gave My cheek to the smiters, and turned not away My face from shame and spitting.* GLOSS. *Prophesy unto us* is said in ridicule of His claim to be held as a Prophet by the people. JEROME. But it would have been foolish to have answered them that smote Him, and to have declared the smiter, seeing that in their madness they seem to have struck Him openly. CHRYS. Observe how circumstantially the Evangelist recounts all those particulars even which seem most disgraceful, hiding or extenuating nothing, but thinking it the highest glory that the Lord of the earth should endure such things for us. This let us read continually, let us imprint in our minds, and in these things let us boast. AUG. That, *they did spit in His face,* signifies those who reject His proffered grace. They likewise buffet Him who prefer their own honour to Him; and they smite Him on the face, who, blinded with unbelief, affirm that He is not yet come, disowning and rejecting His person.

Chrys. Hom. lxxxv.

Isa. 50, 6.

Gloss. ord.

Aug. Quæst. Ev. i. 44.

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying,

I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Aug. de Cons. Ev. iii. 6.

Aug. Among the other insults offered to our Lord was the threefold denial of Peter, which the several Evangelists relate in different order. Luke puts Peter's trial first, and the ill-usage of the Lord after that; Matthew and Mark reverse the order. Jerome. *Peter sat without,* that he might see the event, and not excite suspicion by any approach to Jesus. Chrys. And he, who, when he saw his Master laid hands on, drew his sword and cut off the ear, now when he sees Him enduring such insults, becomes a denier, and cannot withstand the taunts of a mean servant girl. *A damsel came unto him, saying, Thou also wast with Jesus of Galilee.* Raban. What means this, that a handmaid is the first to tax him, when men would be more likely to recognise him, except that this sex might seem to sin somewhat in the Lord's death, that they might be redeemed by His passion? *He denied before them all,* because he was afraid to reveal himself; that he said, *I know not,* shews that he was not yet willing to die for the Saviour. Leo. For this reason it should seem he was permitted to waver, that the remedy of penitence might be exhibited in the head of the Church, and that none should dare to trust in his own strength, when even the blessed Peter could not escape the danger of frailty. Chrys. But not once, but twice and thrice did he deny within a short time. Aug. We understand that having gone out after his first denial, the cock crowed the first time, as Mark relates. Chrys. To shew that the sound did not keep him from denial, nor bring his promise to mind. Aug. The second denial was not outside the door, but after he had returned to the fire; for the second maid did not see him after he had gone out, but as he was going out; his getting up to go out drew her attention, *and she said to them that were there,* that is, to those that were

Leo, Serm. 60, 4.

Aug. ubi sup.

Aug. ubi sup.

standing round the fire in the hall, *This fellow also was with Jesus of Nazareth.* He who had gone out, having heard this, returned, that he might by denial vindicate himself. Or, as is more likely, he did not hear what was said of him as he went out, but it was after he came back that the maid, and the other man whom Luke mentions, said to him, *And thou also art one of them.* JEROME. *And again he denied with an oath, I do not know the man.* I know that some out of a feeling of piety towards the Apostle Peter have interpreted this place to signify that Peter denied the Man and not the God, as though he meant, 'I do not know the Man, because I know the God [x].' But the intelligent reader will see that this is trifling, for if he denied not, the Lord spoke falsely when He said, *Thou shalt deny Me thrice.* AMBROSE. I had rather that Peter deny, than that the Lord be made out false. RABAN. In this denial of Peter we affirm that Christ is denied not only by him who denies that He is Christ, but who denies himself to be a Christian.

Amb. in Luc. 22, 57.

AUG. Let us now come to the third denial; *And after a while came they that stood by, and said to Peter, Surely thou also art one of them,* (Luke's words are, *About the space of one hour after,*) *for thy speech bewrayeth thee.* JEROME. Not that Peter was of a different speech or nation, but a Hebrew as his accusers were; but every province and every district has its peculiarities, and he could not disguise his native pronunciation. REMIG. Observe how baneful are communications with evil men; they even drove Peter to deny the Lord whom he had before confessed to be the Son of God. RABAN. Observe, that he said the first time, *I know not what thou sayest;* the second time, *He denied with an oath;* the third time, *He began to curse and to swear that he knew not the man.* For to persevere in sinning increases sinfulness, and he who disregards light sins, falls into greater.

Aug. ubi sup.

Luke 22, 59.

REMIG. Spiritually; By Peter's denial before the cock-

[x] e. g. S. Ambrose (in Luc.) says, "He well denied Him as man, for he knew Him as God." And S. Hilary, (in loc.) "Almost without sin did he now deny the man, who had been the first to acknowledge him as Son of God: yet seeing through infirmity of the flesh, he had at least doubted, he therefore wept bitterly when he remembered that he had not been able, even after warning, to avoid the sin of that fearfulness."

crow, are denoted those who before Christ's resurrection did not believe Him to be God, being perplexed by His death. In his denial after the first cock-crow are denoted those who are in error concerning both Christ's natures, His human and divine. By the first handmaid is signified desire; by the second, carnal delight; by them that stood by, the dæmons; for by them men are led to a denial of Christ. ORIGEN. Or, by the first handmaid is understood the Synagogue of the Jews, which oft compelled the faithful to deny; by the second, the congregations of the Gentiles, who even persecuted the Christians; they that stood in the hall signify the ministers of divers heresies, who also compel men to deny the truth of Christ. AUG. Also Peter thrice denied, because heretical error concerning Christ is limited to three kinds; they are in error respecting His divinity, His humanity, or both. RABAN. After the third denial comes the cock-crow; by which we may understand a Doctor of the Church who with chiding rouses the slumbering, saying, *Awake, ye righteous, and sin not.* Thus Holy Scripture uses to denote the merit of divers cases[1] by fixed periods, as Peter sinned at midnight, and repented at cock-crow. JEROME. In another Gospel we read, that after Peter's denial and the cock-crow, the Saviour *looked upon Peter,* and by His look called forth those bitter tears; for it might not be that he on whom the Light of the world had looked should continue in the darkness of denial, wherefore, *he went out, and wept bitterly.* For he could not do penitence sitting in Caiaphas' hall, but went forth from the assembly of the wicked, that he might wash away in bitter tears the pollution of his timid denial. LEO. Blessed tears, O holy Apostle, which had the virtue of holy Baptism in washing off the sin of thy denial. The right hand of the Lord Jesus Christ was with thee to hold thee up before thou wast quite thrown down, and in the midst of thy perilous fall thou receivedst strength to stand. The Rock quickly returned to its stability, recovering so great fortitude, that he who in Christ's passion had quailed, should endure his own subsequent suffering with fearlessness and constancy.

Aug. Quæst. Ev. i. 45.

1 Cor. 15, 14.

[1] meritum causarum.

Luke 22, 61.

Leo, Serm. 60. 4.

CHAP. XXVII.

1. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put Him to death:

2. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

3. Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Aug. The Evangelist had above brought down his history of what was done to the Lord as far as early morning; he then turned back to relate Peter's denial, after which he returned to the morning to continue the course of events, *When the morning was come, &c.* Origen. They supposed that by His death they should crush His doctrine, and the belief in Him of those who believed Him to be the Son of God. With such purpose against Him they bound Jesus, Who looses them that are bound. Jerome. Observe the evil zeal of the Chief Priests; they watched the whole night with a view to this murder. And they gave Him up to Pilate bound, for such was their practice to send bound to the judge any whom they had sentenced to death. Raban.

Aug. de Cons. Ev. iii. 7.

vid. Isa. 61, 1.

Though it should be observed that they did not now first bind Him, but before, when they first laid hands upon Him in the garden, as John relates. John 18, 12. Chrys. Hom. lxxxiv. CHRYS. They did not put Him to death in secret, because they sought to destroy His reputation, and the wonder with which He was regarded by many. For this reason they were minded to put Him to death openly before all, and therefore they led Him to the governor. JEROME. Judas, when he saw that the Lord was condemned to death, returned the money to the Priests, as though it had been in his power to change the minds of His persecutors. ORIGEN. Let the propounders of those fables concerning intrinsically evil natures[a] answer me here, whence Judas came to the acknowledgment of his sin, *I have sinned in that I have betrayed righteous blood*, except through the good mind originally implanted in him, and that seed of virtue which is sown in every rational soul? But Judas did not cherish this, and so fell into this sin. But if ever any man was made of a nature that was to perish, Judas was yet more of such a nature. If indeed he had done this after Christ's resurrection, it might have been said that the power of the resurrection brought him to repentance. But he repented when he saw Christ delivered up to Pilate, perhaps remembering the things Jesus had so often spoken of His resurrection. John 13, 27. Or, perhaps Satan who had *entered into him* continued with him till Jesus was given up to Pilate, and then, having accomplished his purpose, departed from him, whereupon he repented. But how could Judas know that He was condemned, for He had not yet been examined by Pilate? One may perhaps say, that he foreboded the event in his own mind from the very first, when he saw Him delivered up. Another may explain the words, *when he saw that he was condemned*, of Judas himself, that he then perceived his evil case, and saw that he himself was condemned. Leo, Serm. 52, 5. LEO. When he says, *I have sinned, in that I have betrayed innocent blood*, he persists in his wicked treachery, seeing that amid the last struggles of death he believed not Jesus to be the Son of God, but merely man of our rank; for had he not thus denied His omnipotence, he would have obtained His mercy. CHRYS. Observe that he repents only when his

[a] vid. S. Basil. Reg. Brev. 84.

sin is finished and complete ; for so the Devil suffers not those who are not watchful to see the evil before they bring it to an end. REMIG. *But they said, What is that to us?* that is to say, What is it to us that He is righteous? *See thou to it,* i. e. to thy own deed what will come of it. Though some would read these in one[1], What must we think of you, when you confess that the man whom yourself have betrayed is innocent? ORIGEN. But when the Devil leaves any one, he watches his time for return, and having taken it, he leads him into a second sin, and then watches for opportunity for a third deceit. So the man who had married his father's wife afterwards repented him of this sin, but again the Devil resolved so to augment this very sorrow of repentance, that his sorrow being made too abundant might swallow up the sorrower. Something like this took place in Judas, who after his repentance did not preserve his own heart, but received that more abundant sorrow supplied to him by the Devil, who sought to swallow him up, as it follows, *And he went out, and hanged himself.* But had he desired and looked for place and time for repentance, he would perhaps have found Him who has said, *I have no pleasure in the death of the wicked.* Or, perhaps, he desired to die before his Master on His way to death, and to meet Him with a disembodied spirit, that by confession and deprecation he might obtain mercy; and did not see that it is not fitting that a servant of God should dismiss himself from life, but should wait God's sentence. RABAN. He *hung himself,* to shew that he was hateful to both heaven and earth. PSEUDO-AUG. Since the Chief Priests were employed about the murder of the Lord from the morning to the ninth hour, how is this proved that before the crucifixion Judas returned them the money he had received, and said to them in the temple, *I have sinned, in that I have betrayed innocent blood?* Whereas it is manifest that the Chief Priests and Elders were never in the temple before the Lord's crucifixion, seeing that when He was hanging on the Cross they were there to insult Him. Nor indeed can this be proved hence, because it is related before the Lord's Passion, for many things which were manifestly done before, are related after, that, and the reverse. It might have been done after the ninth hour, when Judas,

[1] Quid ad nos tu videris?

1 Cor. 5, 1.

Ezek. 33, 11.

Hil. Quæst. V. et N. Test. q. 94.

seeing the Saviour dead and the veil of the temple rent, the earthquake, the bursting of the rocks, and the elements terrified, was seized with fear and sorrow thereupon. But after the ninth hour the Chief Priests and Elders were occupied, as I suppose, in the celebration of the Passover; and on the Sabbath, the Law would not have allowed him to bring money. Therefore it is to me as yet unproved on what day or at what time Judas ended his life by hanging.

6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.

Chrys. The Chief Priests knowing that they had purchased a murder were condemned by their own conscience; they said, *It is the price of blood.* Jerome. Truly straining out the gnat, and swallowing the camel; for if they would not put the money into the treasury, because it was the price of blood, why did they shed the blood at all? Origen. They thought it meet to spend upon the dead that money which was the price of blood. But as there are differences even in burial places, they used the price of Jesus' blood in the purchase of some potter's field, where foreigners might be buried, not as they desired in the sepulchres of their fathers. Aug. It was brought about, I conceive, by God's providence, that the Saviour's price should not minister means of excess to sinners, but repose to foreigners, that thence Christ might both redeem the living by the shedding of His blood, and

Aug. App. Serm. 80. 1.

harbour the dead by the price of His Passion. Therefore with the price of the Lord's blood the potter's field is purchased. We read in Scripture that the salvation of the whole human race has been purchased by the Saviour's blood. This field then is the whole world. The potter who is the Lord of the soil, is He who has formed of clay the vessels of our bodies. This potter's field then was purchased by Christ's blood, and to strangers who without country or home wander over the whole world, repose is provided by Christ's blood. These foreigners are the more devout Christians, who have renounced the world, and have no possession in it, and so repose in Christ's blood; for the burial of Christ is nothing but the repose of a Christian; for as the Apostle says, *We are buried with Him by baptism into death.* We are in this life then as foreigners. JEROME. Also we, who were strangers to the Law and the Prophets, have profited by the perverse temper of the Jews to obtain salvation for ourselves. ORIGEN. Or, the *foreigners* are they who to the end are aliens from God, for the righteous are buried with Christ in a new tomb hewn out in the rock. But they who are aliens from God, even to the end, are buried in the field of a potter, a worker in clay, which being bought by the price of blood, is called the field of blood. GLOSS. *To this day* means to the time when the Evangelist was then writing. He then confirms the event by the testimony of the Prophet; *Then was fulfilled that which was spoken by Jeremy the Prophet, &c.* JEROME. This is not found at all in Hieremias; but in Zacharias, who is the last but one of the twelve Prophets, something like it is told, and though the sense is not very different, yet the arrangement and the words are different. AUG. But if any one thinks this lowers the historian's credit, first let him know that not all the copies of the Gospels have the name Hieremias, but some simply *by the Prophet.* But I do not like this defence, because the more, and the more ancient, copies have Hieremias, and there could be no reason for adding the name, and thus making an error. But its erasure is well accounted for by the hardihood of ignorance having heard the foregoing objection urged. It might be then, that the name Hieremias occurred to the mind of Matthew as he wrote, instead of the

Rom. 6, 4.
Gloss. non occ.
Zech. 11, 13.
Aug. de Cons. Ev. iii. 7.

name Zacharias, as so often happens; and that he would have straightway corrected it, when pointed out to him by such as read this while he yet lived in the flesh, had he not thought that his memory, being guided by the Holy Spirit, would not thus have called up to him one name instead of another, had not the Lord determined that it should thus be written. And why He should have so determined, the first reason is, that it would convey the wonderful consent of the Prophets, who all spake by one Spirit, which is much greater than if all the words of all the Prophets had been uttered through the mouth of one man; so that we receive without doubt whatever the Holy Spirit spake through them, each word belongs to all in common, and the whole is the utterance of each. Suppose it to happen at this day, that in repeating another's words one should mention not the speaker's name, but that of some other person, who however was the other's greater friend, and then immediately recollecting himself should correct himself, he might yet add, Yet am I right, if you only think of the close unanimity that exists between the two. How much more this to be observed of the holy Prophets! There is a second reason why the name Hieremias should be suffered to remain in this quotation from Zacharias, or rather why it should have been suggested by
Jer. 32, 9. the Holy Spirit. It is said in Hieremias, that he bought a field of his brother's son, and gave him silver for it, though not indeed the sum stated in Zacharias, thirty pieces of silver. That the Evangelist has here adapted the thirty pieces of silver in Zacharias to this transaction in the Lord's history, is plain; but he may also wish to convey that what Hieremias speaks of the field is mystically alluded to here, and therefore he puts not the name of Zacharias who spoke of the thirty pieces of silver, but of Hieremias who spoke of the purchase of the field. So that in reading the Gospel and finding the name of Hieremias, but not finding there the passage respecting the thirty pieces of silver, but the account of the purchase of the field, the reader might be induced to compare the two together, and so extract from them the sense of the prophecy, how far it refers to what was now accomplished in the Lord. For what Matthew adds to the prophecy, *Whom they of the children of Israel*

did value, and gave them for the potter's field, as the Lord appointed me, this, *as the Lord appointed me*, is found neither in Zacharias nor Hieremias. It must then be taken in the person of the Evangelist as inserted with a mystic meaning, that he had learned by revelation that the prophecy referred to this matter of the price for which Christ was betrayed. JEROME. Far be it then for a follower of Christ to suppose him guilty of falsehood, whereas his business was not to pry into words and syllables, but to lay down the staple of doctrine. ID. I have lately read in a Hebrew book given me by a Hebrew of the Nazarene sect, an apocryphal Hieremias, in which I find the very words here quoted. After all, I am rather inclined to think that the passage was taken by Matthew out of Zacharias, in the usual manner of the Apostles and Evangelists when they quote from the Old Testament, neglecting the words, and attending only to the sense.

Hieron. ad Pam. Ep. 57, 7.

Hieron. in loc.

11. And Jesus stood before the governor: and the governor asked him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when He was accused of the Chief Priests and elders, He answered nothing.

13. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee?

14. And He answered him to never a word; insomuch that the governor marvelled greatly.

AUG. Matthew, having finished his digression concerning the traitor Judas, returns to the course of his narrative, saying, *Jesus stood before the governor.* ORIGEN. Mark how He that is ordained by His Father to be the Judge of the whole creation, humbled Himself, and was content to stand before the Judge of the land of Judæa, and to be asked by Pilate either in mockery or doubt, *Art Thou the King of the Jews?* CHRYS. Pilate asked Christ that which His enemies were continually casting in His teeth, for because they knew that Pilate cared not for matters of their

Aug. de Cons. Ev. iii. 7.

Chrys. Hom. lxxxvi.

Law, they had recourse to a public charge. ORIGEN. Or, Pilate spoke this affirmatively, as he afterwards wrote in the inscription, *The King of the Jews*. By answering to the Chief Priest, *Thou hast said*, He indirectly reproved his doubts, but now He turns Pilate's speech into an affirmative, *Jesus said unto him, Thou sayest it*. CHRYS. He acknowledges Himself to be a King, but a heavenly one, as it is more expressly said in another Gospel, *My kingdom is not of this world*, so that neither the Jews nor Pilate were excusable for insisting on this accusation. HILARY. Or, when asked by the High Priest whether He were Jesus the Christ, He answered, *Thou hast said*, because He had ever maintained out of the Law that Christ should come, but to Pilate who was ignorant of the Law, and asks if He were the King of the Jews, He answers, *Thou sayest*, because the salvation of the Gentiles is through faith of that present confession. JEROME. But observe, that to Pilate who asked the question unwillingly He did answer somewhat; but to the Chief Priests and Elders He refused to answer, judging them unworthy of a word; *And when He was accused by the Chief Priests and Elders, He answered nothing*. AUG. Luke explains what were the accusations alleged against Him, *And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King*. But it is of no consequence to the truth in what order they relate the history, or that one omits what another inserts. ORIGEN. Neither then nor now did Jesus make any reply to their accusations, for the Word of God was not sent to them, as it was formerly to the Prophets. Neither was Pilate worthy of an answer, as he had no fixed or abiding opinion of Christ, but veered about to contradictory suppositions. *Hearest Thou not how many things they witness against Thee?* JEROME. Thus though it is a Gentile who sentences Jesus, he lays the cause of His condemnation upon the Jews. CHRYS. He said this out of a wish to release Him, if He should justify Himself in His answer. But the Jews, though they had so many practical proofs of His power, His meekness and humbleness, were yet enraged against Him, and urged on by a perverted judgment. Wherefore He answers nothing, or if He makes any

John 18, 36.

Aug. de Cons. Ev. iii. 8.

Luke 23, 2.

answer He says little, that total silence might not be construed into obstinacy. JEROME. Or, Jesus would not make any answer, lest if He cleared Himself the governor should have let Him go, and the benefit of His cross should have been deferred. ORIGEN. *The governor marvelled* at His endurance, as knowing that he had power to condemn Him, He yet continued in a peaceful, placid, and immovable prudence and gravity. He marvelled *greatly*, for it seemed to him a great miracle that Christ, produced before a criminal tribunal, stood thus fearless of death, which all men think so terrible.

15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered Him.

19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him.

20. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified.

23. And the governor said, Why, what evil hath

He done? But they cried out the more, saying, Let Him be crucified.

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25. Then answered all the people, and said, His blood be on us, and on our children.

26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

Chrys. Because Christ had answered nothing to the accusations of the Jews, by which Pilate could acquit Him of what was alleged against Him, he contrives other means of saving Him. *Now on the feast day the governor was wont to release unto the people a prisoner, whom they would.* Origen. Thus do the Gentiles shew favours to those whom they subject to themselves, until their yoke is riveted. Yet
1 Sam. 14. did this practice obtain also among the Jews, Saul did not put Jonathan to death, because all the people sought his life. Chrys. And he sought to rescue Christ by means of this practice, that the Jews might not have the shadow of an excuse left them. A convicted murderer is put in comparison with Christ, Barabbas, whom he calls not merely a robber, but a notable one, that is, renowned for crime. Jerome. In the Gospel entitled 'according to the Hebrews,' Barabbas is interpreted, 'The son of their master,' who had been condemned for sedition and murder. Pilate gives them the choice between Jesus and the robber, not doubting but that Jesus would be the rather chosen. Chrys. *Whom will ye that I release unto you? &c.* As much as to say, If ye will not let Him go as innocent, at least, yield Him, as convicted, to this holy day. For if you would have released one of whose guilt there was no doubt, much more should you do so in doubtful cases. Observe how circumstances are reversed. It is the populace who are wont to petition

for the condemned, and the prince to grant, but here it is the reverse, the prince asks of the people, and renders them thereby more violent. GLOSS. The Evangelist adds Gloss. non occ.
the reason why Pilate sought to deliver Christ, *For he knew that for envy they had delivered Him.* REMIG. John explains what their envy was, when he says, *Behold, the world* John 12, 19.
is gone after Him; and, *If we let Him thus alone, all men* John 11, 48.
will believe on Him. Observe also that in place of what Matthew says, *Jesus, who is called Christ,* Mark says, *Will ye* Mark 15, 9.
that I release unto you the King of the Jews? For the kings of the Jews alone were anointed, and from that anointing were called Christs. CHRYS. Then is added something else which alone was enough to deter all from putting Him to death; *When he was set on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man.* For joined with the proof afforded by the events themselves, a dream was no light confirmation. RABAN. It is to be noted, that the bench (tribunal) is the seat of the judge, the throne (solium) of the king, the chair (cathedra) of the master. In visions and dreams the wife of a Gentile understood what the Jews when awake would neither believe nor understand. JEROME. Observe also that visions are often vouchsafed by God to the Gentiles, and that the confession of Pilate and his wife that the Lord was innocent is a testimony of the Gentile people. CHRYS. But why did Pilate himself not see this vision? Because his wife was more worthy; or because if Pilate had seen it, he would not have had equal credit, or perhaps would not have told it; wherefore it is provided by God that his wife should see it, and thus it be made manifest to all. And she not merely sees it, but *suffers many things because of Him,* so that sympathy with his wife would make the husband more slack to put Him to death. And the time agreed well, for it was the same night that she saw it. ID. Thus then the judge is Chrys. Hom. iii. in Cœn. Dom.
terrified through his wife, and that he might not consent in the judgment to the accusation of the Jews, himself endured judgment in the affliction of his wife; the judge is judged, and tortured before he tortures. RABAN. Or otherwise; The devil now at last understanding that he should lose his trophies through Christ, as he had at the first brought in

death by a woman, so by a woman he would deliver Christ out of the hands of His enemies, lest through His death he should lose the sovereignty of death. Chrys. But none of the foregoing things moved Christ's enemies, because envy had altogether blinded them, and of their own wickedness they corrupt the people, for they *persuaded the people that they should ask Barabbas, and destroy Jesus.* Origen. Thus it is plainly seen how the Jewish people is moved by its elders and the doctors of the Jewish system, and stirred up against Jesus to destroy Him. Gloss. Pilate is said to make this answer, *Whether of the twain will ye that I release unto you?* either to the message of his wife, or the petition of the people, with whom it was a custom to ask such release on the feast-day. Origen. But the populace, like wild beasts that rage the open plains, would have Barabbas released to them. For this people had seditions, murders, robberies, practised by some of their own nation in act, and nourished by all of them who believe not in Jesus, inwardly in their mind. Where Jesus is not, there are strifes and fightings; where He is, there is peace and all good things. All those who are like the Jews either in doctrine or life desire Barabbas to be loosed to them; for whoso does evil, Barabbas is loosed in his body, and Jesus bound; but he that does good has Christ loosed, and Barabbas bound. Pilate sought to strike them with shame for so great injustice, *What shall I do then with Jesus that is called Christ?* And not that only, but desiring to fill up the measure of their guilt. But neither do they blush that Pilate confessed Jesus to be the Christ, nor set any bounds to their impiety, *They all say unto him, Let Him be crucified.* Thus they multiplied the sum of their wickedness, not only asking the life of a murderer, but the death of a righteous man, and that the shameful death of the cross. Raban. Those who were crucified being suspended on a cross, by nails driven into the wood through their hands and feet, perished by a lingering death, and lived long on the cross, not that they sought longer life, but that death was deferred to prolong their sufferings. The Jews indeed contrived this as the worst of deaths, but it had been chosen by the Lord without their privity, thereafter to place upon the foreheads of the faithful the same cross as

Gloss. non occ.

a trophy of His victory over the Devil. JEROME. Yet even after this answer of theirs, Pilate did not at once assent, but in accordance with his wife's suggestion, *Have thou nothing to do with that just man,* he answered, *Why, what evil hath He done?* This speech of Pilate's acquits Jesus. *But they cried out the more, saying, Let Him be crucified;* that it might be fulfilled which is said in the Psalm, *Many dogs* Ps. 22, 16
have compassed Me, the congregation of the wicked hath inclosed Me; and also that of Hieremias, *Mine heritage is* Jer. 12, 8.
unto Me as a lion in the forest, they have given forth their voice against Me. AUG. Pilate many times pleaded with the Aug. de
Jews, desiring that Jesus might be released, which Matthew Cons. Ev. iii. 8.
witnesses in very few words, when he says, *Pilate seeing that he could prevail nothing, but that rather a tumult was made.* He would not have spoken thus, if Pilate had not striven much, though how many efforts he made to release Jesus he does not mention. REMIG. It was customary among the ancients, when one would refuse to participate in any crime, to take water and wash his hands before the people. JEROME. Pilate took water in accordance with that, *I will* Ps. 26, 6.
wash my hands in innocency, in a manner testifying and saying, I indeed have sought to deliver this innocent man, but since a tumult is rising, and the charge of treason to Cæsar is urged against me, I am innocent of the blood of this just man. The judge then who is thus compelled to give sentence against the Lord, does not convict the accused, but the accusers, pronouncing innocent Him who is to be crucified. *See ye to it,* as though he had said, I am the law's minister, it is your voice that has shed this blood. *Then answered all the people and said, His blood be on us and on our children.* This imprecation rests at the present day upon the Jews, the Lord's blood is not removed from them. CHRYS. Observe here the infatuation of the Jews; their headlong haste and destructive passions will not let them see what they ought to see, and they curse themselves, saying, *His blood be upon us,* and even entail the curse upon their children. Yet a merciful God did not ratify this sentence, but accepted such of them, and of their children, as repented; for Paul was of them, and many thousands of those who in Jerusalem believed. LEO. The impiety of the Jews then Leo, Serm. 59. 2.

exceeded the fault of Pilate; but he was not guiltless, seeing he resigned his own jurisdiction, and acquiesced in the injustice of others. JEROME. It should be known that Pilate administered the Roman law, which enacted that every one who was crucified should first be scourged. Jesus then is given up to the soldiers to be beaten, and they tore with whips that most holy body and capacious bosom of God. Chrys. Hom. iii. in Cœna Dom. CHRYS. See, the Lord is made ready for the scourge! see, now it descends upon Him! That sacred skin is torn by the fury of the rods; the cruel might of repeated blows lacerates His shoulders. Ah me! God is stretched out before man, and He, in whom not one trace of sin can be discerned, suffers punishment as a malefactor. JEROME. This was done that we might be delivered from those stripes of which it Ps. 32, 10. is said, *Many stripes shall be to the wicked.* Also in the washing of Pilate's hands all the works of the Gentiles are cleansed, and we are acquitted of all share in the impiety of the Jews.

HILARY. At the desire of the Priests the populace chose Barabbas, which is interpreted 'the son of a Father,' thus shadowing forth the unbelief to come when Antichrist the son of sin should be preferred to Christ. RABAN. Barabbas also, who headed a sedition among the people, is released to the Jews, that is, the Devil, who to this day reigns among them, so that they cannot have peace.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

28. And they stripped Him, and put on Him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30. And they spit upon Him, and took the reed, and smote Him on the head.

Aug. de Cons. Ev. iii. 9. AUG. After the Lord's trial comes His Passion, which Matthew thus begins, *Then the soldiers of the governor took*

Jesus into the common hall, &c. JEROME. He had been styled King of the Jews, and the Scribes and Priests had brought this charge against Him, that He claimed sovereignty over the Jewish nation; hence this mockery of the soldiers, taking away His own garments, they put on Him a scarlet cloak to represent that purple fringe which kings of old used to wear, for the diadem they put on Him a crown of thorns, and for the regal sceptre give Him a reed, and perform adoration to Him as to a king. AUG. Hence we understand what Mark means by *clothed Him with purple;* instead of the royal purple, this scarlet cloak was used in mockery; and there is a shade of purple which is very like scarlet. Or it may be, that Mark spoke of the purple which the cloak contained, though its colour was scarlet. CHRYS. What should we henceforth care if any one insults us, after Christ has thus suffered? The utmost that cruel outrage could do was put in practice against Christ; and not one member only, but His whole body suffered injuries; His head from the crown, the reed, and the buffetings; His face which was spit upon; His cheeks which they smote with the palms of their hands; His whole body from the scourging, the stripping to put on the cloak, and the mockery of homage; His hands from the reed which they put into them in mimicry of a sceptre; as though they were afraid of omitting aught of indignity. AUG. But Matthew seems to introduce this here as recollected from above, not that it was done at the time Pilate gave Him up for crucifixion. For John puts it before He is given up by Pilate.

Aug. ubi sup. Mark 15, 17.

Chrys. Hom. lxxxvii.

Aug. ubi sup.

JEROME. All these things we may understand mystically. For as Caiaphas said that *it is expedient that one man should die for the people,* not knowing what he said, so these, in all they did, furnished sacraments to us who believe, though they did them with other intention. In the scarlet robe He bears the bloody works of the Gentiles; by the crown of thorns He takes away the ancient curse; with the reed He destroys poisonous animals; or He held the reed in His hand wherewith to write down the sacrilege of the Jews. HILARY. Or otherwise; The Lord having taken upon Him all the infirmities of our body, is then covered with the scarlet coloured blood of all the martyrs, to whom is due the

John 11, 50.

kingdom with Him; He is crowned with thorns, that is, with the sins of the Gentiles who once pierced Him, for there is a prick in thorns of which is woven the crown of victory for Christ. In the reed, He takes into His hand and supports the weakness and frailty of the Gentiles; and His head is smitten therewith that the weakness of the Gentiles sustained by Christ's hand may rest on God the Father, who is His head. ORIGEN. Or, The reed was a mystery signifying that before we believed we trusted in that reed of Egypt, or Babylon, or of some other kingdom opposed to God, which He took that He might triumph over it with the wood of the cross. With this reed they smite the head of Christ, because this kingdom ever beats against God the Father, who is the head of the Saviour. REMIG. Or otherwise, By the scarlet robe is denoted the Lord's flesh, which is spoken of as red by reason of shedding of His blood; by the crown of thorns His taking upon
Rom. 8, 3. Him our sins, because He appeared *in the likeness of sinful flesh*. RABAN. They smite the head of Christ with a reed, who speak against His divinity, and endeavour to maintain their error by the authority of Holy Scripture, which is written by a reed. They spit upon His face who reject in abominable words the presence of His grace, and deny that Jesus is come in the flesh. And they mock Him with adoration who believe on Him, but despise Him with perverse works. AUG.
Aug. Quæst. Ev. ii. in fin. That they took from off the Lord in His passion His own garment, and put on Him a coloured robe, denotes those heretics who said that He had a shadowy, and not a real body.

31. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

33. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34. They gave Him vinegar to drink mingled with gall; and when He had tasted thereof, He would not drink.

Gloss. After the Evangelist had narrated what concerned the mocking of Christ, he proceeds to His crucifixion. Aug. This is to be understood to have been done at the end of all, when He was led off to crucifixion after Pilate had delivered Him up to the Jews. Jerome. It is to be noted, that when Jesus is scourged and spit upon, He has not on His own garments, but those which He took for our sins; but when He is crucified, and the show of His mockery is completed, then He takes again His former garments, and His own dress, and immediately the elements are shaken, and the creature gives testimony to the Creator. Origen. Of the cloak it is mentioned that they took it off Him, but of the crown of thorns the Evangelists have not spoken, so that there are now no longer those ancient thorns of ours, since Jesus has taken them from us upon His revered head. Chrys. The Lord would not suffer under a roof, or in the Jewish Temple, that you should not suppose that He was offered for that people alone; but without the city, without the walls, that you might know that the sacrifice was common, that it was the offering of the whole earth, that the purification was general. Jerome. Let none think that John's narrative contradicts this place of the Evangelist. John says that the Lord went forth from the prætorium bearing His cross; Matthew tells that they found a man of Cyrene upon whom they laid Jesus' cross. We must suppose that as Jesus went out of the prætorium, He was bearing His cross, and that afterwards they met Simon, whom they compelled to bear it. Origen. Or, as they went out, they laid hold of Simon, but when they drew near to the place in which they would crucify Him, they laid the cross upon Him that He might bear it. Simon obtained not this office by chance, but was brought to the spot by God's providence, that he might be found worthy of mention in the Scriptures of the Gospel, and of the ministry of the cross of Christ. And it was not only meet that the Saviour should carry His cross, but meet also that we should take part therein, filling a carriage so beneficial to us. Yet would it not have so profited us to take it on us, as we have profited by His taking it upon Himself.

Gloss. non occ.

Aug. de Cons. Ev. iii. 9.

Chrys. Hom. de Cruc. et Lat. ii.

ἀγγαρεία.

Jerome. Figuratively, the nations take up the cross, and the foreigner by obedience bears the ignominy of the Saviour.

Hilary. For a Jew was not worthy to bear Christ's cross, but it was reserved for the faith of the Gentiles both to take the cross, and to suffer with Him. Remig. For this Simon was not a man of Jerusalem, but a foreigner, and denizen, being a Cyrenean; Cyrene is a town of Lybia. Simon is interpreted 'obedient,' and a Cyrenean 'an heir;' whence he well denotes the people of the Gentiles, which was strange to the testaments of God, but by believing became a fellow-citizen of the saints, of the household, and an heir of God. Greg. Or otherwise; By Simon who bears the burden of the Lord's cross are denoted those who are abstinent and proud; these by their abstinence afflict their flesh, but seek not within the fruit of abstinence. Thus Simon bears the cross, but does not die thereon, as these afflict the body, but in desire of vain-glory live to the world.

Greg. Hom. in Ev. xxxii. 3.

Raban. *Golgotha* is a Syriac word, and is interpreted Calvary. Jerome. I have heard Calvary expounded[b] as the spot in which Adam was buried, as though it had been so called from the head of the old man being buried there. A plausible interpretation, and agreeable to the ears of the people, yet not a true one. Without the city outside the gate are the places where criminals are executed, and these have got the name of Calvary, that is, of the beheaded. And Jesus was crucified there, that where the plot of criminals had been, there might be set up the flag of martyrdom. But Adam was buried near Ebron and Arbee, as we read in the volume of Jesus the son of Nave[c]. Hilary. Such is the place of the cross, set up in the centre of the earth, that it might be equally free to all nations to attain the knowledge of God. Aug. *And they gave Him to drink wine mingled with gall.* Mark says, *mingled with myrrh.* Matthew put *gall* to express bitterness, but wine mingled with myrrh is very bitter; though indeed it might be that gall together with myrrh would make the most bitter. Jerome. The

Aug. de Cons. Ev. iii. 11. Mark 15, 23.

[b] He probably refers to an anonymous disputant, of whom he speaks more at length in his Commentary on Ephesians 5, 14; but a tradition to the same effect is mentioned by Origen, whose words, as preserved in a MS. Catena quoted by Ruæus, are, "A tradition has come down to us, preserved by the Hebrews, that the body of Adam is buried in Calvary, so that as in Adam all die, so in Christ may all be made alive." And to the same effect Epiphanius cont. Tatian, and the Pseudo-Cyprian. 'De Resur. Christi.'

[c] Josh. 14, 15. in the Vulgate, "Adam maximus ibi inter Enacim situs est;' departing from both the Heb. and LXX.

bitter vine makes bitter wine; this they gave the Lord Jesus to drink, that that might be fulfilled which was written, *They gave Me also gall for My meat.* And God addresses Ps. 69, 21. Jerusalem, *I had planted there a true vine, how art thou* Jer. 2, 21. *turned into the bitterness of a strange vine?* AUG. *And* Aug. ubi sup. *when He had tasted thereof He would not drink.* That Mark says, *But He received it not,* we understand to mean that He would not receive it to drink thereof. For that He tasted it Matthew bears witness; so that Matthew's, *He could not drink thereof,* means exactly the same as Mark's, *He received it not;* only Mark does not mention His tasting it.

That He tasted but would not drink of it, signifies that He tasted the bitterness of death for us, but rose again the third day. HILARY. Or, He therefore refused the *wine* Aug. ubi sup. *mingled with gall,* because the bitterness of sin is not mingled with the incorruption of eternal glory.

35. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

36. And sitting down they watched Him there;

37. And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with Him, one on the right hand, and another on the left.

GLOSS. Having described how Christ was led to the scene Gloss. non occ. of His Passion, the Evangelist proceeds to the Passion itself, describing the kind of death; *And they crucified Him.* AUG. Aug. Lib. 83. Quæst. q. 25. The Wisdom of God took upon Him man, to give us an example how we might live rightly. It pertains to right life not to fear things that are not to be feared. But some men who do not fear death in itself, yet dread some kinds of death. That no sort of death is to be feared by the man who lives aright, was to be shewn by this Man's cross. For of all the modes of death none was more horrible and fearful than this.

Aug. in Serm. non occ. AUG. Let your holiness consider of what might is the power of the cross. Adam set at nought the commandment, taking the apple from the tree; but all that Adam lost, Christ found upon the cross. The ark of wood saved the human race from the deluge of waters; when God's people came out of Egypt, Moses divided the sea with his rod, overwhelmed Pharaoh, and redeemed God's people. The same Moses changed the bitter water into sweet by casting wood into it. By the rod the refreshing stream was drawn out of the rock; that Amalech might be overcome, Moses' outstretched hands were supported upon his rod; the Law of God is entrusted to the wooden ark of the covenant, that thus, by these steps we may come at last to the wood of the cross. Chrys. Hom. de Cruc. et Lat. ii. CHRYS. He suffered on a lofty cross, and not under a roof, to the end that the nature of the air might be purified; the earth also partook a like benefit, being cleansed by the blood that dropped from His side. Gloss. ap. Anselm. GLOSS. The shape of the cross seems also to signify the Church spread through the four quarters of the earth. RABAN. Or, according to the practical exposition, the cross in respect of its broad transverse piece signifies the joy of him that works, for sorrow produces straitness; for the broad part of the cross is in the transverse beam to which the hands are fastened, and by the hands we understand works. By the upper part to which the head is fastened is denoted our looking for retribution from the supreme righteousness of God. The perpendicular part on which the body is stretched denotes endurance, whence the patient are called 'long-suffering.' (longa-mines.) The point that is fixed into the ground shadows forth the invisible part of a sacrament. HILARY. Thus on the tree of life the salvation and life of all is suspended.

Aug. de Cons. Ev. iii. 12. AUG. Matthew shortly says, *They parted His garments, casting lots;* but John explains more fully how it was done. John 19, 23. *The soldiers, when they had crucified Him, took His garments, and made four parts, to every soldier a part; and also His coat; now the coat was without seam.* CHRYS. It is to be noted, that this is no small degradation of Christ. For they did this as to one utterly abject and worthless, yet for the thieves they did not the same. For they share the garments only in the case of condemned persons so mean and poor

as to possess nothing more. JEROME. This which was now done to Christ had been prophesied in the Psalm, *They parted My garments among them, and cast lots upon My vesture.* It proceeds, *And sitting down, they watched Him there.* This watchfulness of the soldiers and of the Priests has proved of use to us in making the power of His resurrection greater and more notorious. *And they set up over His head His accusation written, This is Jesus, the King of the Jews.* I cannot sufficiently wonder at the enormity of the thing, that having purchased false witnesses, and having stirred up the unhappy people to riot and uproar, they found no other plea for putting Him to death, than that He was King of the Jews; and this perhaps they set up in mockery. REMIG. It was divinely provided that this title should be set up over His head, that the Jews might learn that not even by putting Him to death could they avoid having Him for their King; for in the very instrument of His death He not only did not lose, but rather confirmed His sovereignty. ORIGEN. The High Priest also in obedience to the letter of the Law wore on his head the writing, 'Holiness to the Lord,' but the true High Priest and King, Jesus, bears on His cross the title, *This is the King of the Jews;* when ascending to His Father, instead of His own Name with its proper letters, He has the Father Himself. RABAN. For because He is at once King and Priest, when He would offer the sacrifice of His flesh on the altar of the cross, His title set forth His regal dignity. And it is set over and not beneath the cross, because though He suffered for us on the cross with the weakness of man, the majesty of the King was conspicuous above the cross; and this He did not lose, but rather confirmed, by the cross.

Ps. 22, 18.

JEROME. As Christ was made for us a curse of the cross, so for the salvation of all He is crucified as guilty among the guilty. LEO. *Two thieves were crucified with Him, one on the right hand and one on the left,* that in the figure of His cross might be represented that separation of all mankind which shall be made in His judgment. The Passion then of Christ contains a sacrament of our salvation, and of that instrument which the wickedness of the Jews provided for His punishment, the power of the Redeemer made a step

Hieron. non occ.

Leo; Serm. 55, 1.

to glory. Hilary. Or otherwise; two thieves are set up on His right and left hand, to signify that the entire human race is called to the Sacrament of the Lord's Passion; but because there shall be a division of believers to the right, and unbelievers to the left, one of the two who is set on His right hand is saved by the justification of faith. Remig. Or, by the two thieves are denoted all those who strive after the continence of a strict life. They who do this with a single intention of pleasing God, are denoted by him who was crucified on the right hand; they who do it out of desire of human praise or any less worthy motive, are signified by him who was crucified on the left.

Remig.ap. Gloss.ord.

39. And they that passed by reviled Him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross.

41. Likewise also the Chief Priests mocking Him, with the Scribes and elders, said,

42. He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.

43. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

44. The thieves also, which were crucified with Him, cast the same in His teeth.

Chrys. Having stripped and crucified Christ, they go yet further, and seeing Him on the cross revile Him. Jerome. *They revile Him* because they *passed by* that way, and would not walk in the true way of the Scriptures. They *wagged their heads,* because they had just before shifted their feet, and stood not upon a rock. The foolish rabble cast the same taunt against Him that the false witnesses had invented, *Aha! Thou that destroyest the temple of God and rebuildest it in three days.* Remig. *Aha!* is an interjection of taunt and

mockery. HILARY. What forgiveness then for them, when by the resurrection of His body they shall see the temple of God rebuilt within three days? CHRYS. And as beginning to extenuate His former miracles, they add, *Save Thyself; if Thou be the Son of God, come down from the cross.* ID. But He, on the contrary, does not come down from the cross, because He is the Son of God; for He therefore came that He might be crucified for us. JEROME. Even the Scribes and Pharisees reluctantly confess that *He saved others.* Your own judgment then condemns you, for in that He saved others, He could if He would have saved Himself. PSEUDO-CHRYS.[d] But attend to this speech of these children of the Devil, how they imitate their father's speech. The Devil said, *If thou be the Son of God, cast Thyself down;* and they say now, *If Thou be the Son of God, come down from the cross.* LEO. From what source of error, O Jews, have ye sucked in the poison of such blasphemies? What teacher delivered it to you? What learning moved you to think that the true King of Israel, that the veritable Son of God, would be He who would not suffer Himself to be crucified, and would set free His body from the fastenings of the nails? Not the hidden meaning of the Law, not the mouths of the Prophets. Had ye indeed ever read, *I hid not My face from the shame of spitting;* or that again, *They pierced My hands and My feet, they told all My bones.* Where have ye ever read that the Lord came down from the cross? But ye have read, *The Lord hath reigned from the tree*[e]. RABAN. Had He then been prevailed on by their taunts to leave the cross, He would not have proved to us the power of endurance; but He waited enduring their mockery; and He who would not come down from the cross, rose again from the tomb. JEROME. But unworthy of credit is that promise, *And we will believe Him.* For which is greater, to come down while yet alive from the cross, or to rise from the tomb when dead? Yet this He did, and ye believed not; therefore neither would ye have believed if He had come down from the cross. It seems to me that this was a suggestion of the

Chrys. Hom. de Cruc. et Latr. ii.

Matt. 4, 6.

Leo, Serm. 55, 2.

Is. 50, 6.

Ps. 22, 16.

[d] Hom. de Cruce et Latr. in the Latin Chrys. (ed. Paris, 1588.) vol. iii. p. 750.

[e] Ps. 96, 10. 'Dominus regnavit a ligno,' in the old Italic Version; and so Tertullian adv. Marc. iii. The Vulg. follows the Heb.

dæmons. For immediately when the Lord was crucified they felt the power of the cross, and perceived that their strength was broken, and therefore contrive this to move Him to come down from the cross. But the Lord, aware of the designs of His foes, remains on the cross that He may destroy the Devil. CHRYS. *He trusted in God, let Him now deliver Him, if He will.* O most foul! Were they therefore not Prophets or righteous men, because God did not deliver them out of their perils? But if He would not oppose their glory, which accrued to them out of the perils which you brought upon them, much more in this man ought you not to be offended because of what He suffers; what He has ever said ought to remove any such suspicion. When they add, *Because He said, I am the Son of God,* they desire to intimate that He suffered as an impostor and seducer, and as making high and false pretences. And not only the Jews and the soldiers from below, but from above likewise. *The thieves, which were crucified with Him, cast the same in His teeth.* AUG. It may seem that Luke contradicts this, when he describes one of the robbers as reviling Him, and as therefore rebuked by the other. But we may suppose that Matthew, shortly alluding to the circumstance, has used the plural for the singular, as in the Epistle to the Hebrews we have, *Have stopped the mouths of lions,* when Daniel only is spoken of. And what more common way of speaking than for one to say, See the country people insult me, when it is one only who has done so. If indeed Matthew had said that both the thieves had reviled the Lord, there would be some discrepancy; but when he says merely, *The thieves,* without adding 'both,' we must consider it as that common form of speech in which the singular is signified by the plural. JEROME. Or it may be said that at first both reviled Him; but when the sun had withdrawn, the earth was shaken, the rocks were rent, and the darkness increased, one believed on Jesus, and repaired his former denial by a subsequent confession. CHRYS. At first both reviled Him, but afterwards not so. For that you should not suppose that the thing was arranged by any collusion, and that the thief was not a thief, he shews you by his wanton reproaches, that even after he was crucified he was a thief and a foe, but was afterwards totally changed.

Aug. de Cons. Ev. iii. 16.

Heb. 11, 33.

HILARY. That both the thieves cast in His teeth the manner of His Passion, shews that the cross should be an offence to all mankind, even to the faithful. JEROME. Or, in the two thieves both nations, Jews and Gentiles, at first blasphemed the Lord; afterwards the latter terrified by the multitude of signs did penitence, and thus rebukes the Jews, who blaspheme to this day. ORIGEN. The thief who was saved may be a sign of those who after many sins have believed on Christ.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

49. The rest said, Let be, let us see whether Elias will come to save Him.

50. Jesus, when He had cried again with a loud voice, yielded up the ghost.

PSEUDO-CHRYS. Creation could not bear the outrage offered to the Creator; whence the sun withdrew his beams, that he might not look upon the crime of these impious men. ORIGEN. Some take occasion from this text to cavil against the truth of the Gospel. For indeed from the beginning eclipses of the sun have happened in their proper seasons; but such an eclipse as would be brought about by the ordinary course of the seasons could only be at such time as the sun and moon come together, when the moon passing beneath intercepts the sun's rays. But at the time of Christ's Passion it is clear that this was not the case, because it was the paschal feast, which it was customary to celebrate when the moon was full. Some believers, desiring to produce some

Pseudo-Chrys. in Hom. de Cruce et Latr. ubi sup.

answer to this objection, have said, that this eclipse in accordance with the other prodigies was an exception to the established laws of nature. DIONYS. When we were together at Heliopolis, we both observed such an interference of the moon with the sun quite unexpectedly, for it was not the season of their conjunction; and then from the ninth hour until evening, beyond the power of nature, continuing in a direct line between us and the sun. And this obscuration we saw begin from the east, and so pass to the extreme of the sun's orb, and again return back the same way, being thus the very reverse of an ordinary eclipse. CHRYS. This darkness lasted three hours, whereas an eclipse is transient, and not enduring, as they know who have studied the matter. ORIGEN. Against this the children of this world urge, How is it that of the Greeks and Barbarians, who have made observations of these things, not one has recorded so remarkable a phenomenon as this? Phlegon indeed has recorded such an event as happening in the time of Tiberius Cæsar, but he has not mentioned that it was at the full moon. I think therefore that, like the other miracles which took place at the Passion, the rending of the veil, and the earthquake, this also was confined to Jerusalem. Or, if any one chooses, it may be extended to the whole of Judæa; as in the book of Kings, Abdias said to Elias, *As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee*, meaning that he had been sought in the countries round about Judæa. Accordingly we might suppose many and dense clouds to have been brought together over Jerusalem and Judæa, enough to produce thick darkness from the sixth to the ninth hour. For we understand that there were two creatures created on the sixth day, the beasts before the sixth hour, man on the sixth; and therefore it was fitting that He who died for the salvation of man should be crucified at the sixth hour, and for this cause that darkness should be over the whole earth from the sixth to the ninth hour. And as by Moses stretching out his hands towards heaven darkness was brought upon the Egyptians who held the servants of God in bondage, so likewise when at the sixth hour Christ stretched out His hands on the cross to heaven, darkness came over all the people who had cried out,

Dionys. ad Polycarp. Ep. 7.

Chrys. Hom. lxxxviii.

1 Kings 18, 10.

Crucify Him, and they were deprived of all light as a sign of the darkness that should come, and that should envelop the whole people of the Jews. Further, under Moses there was darkness over the land of Egypt three days, but all the children of Israel had light; so under Christ there was darkness over all Judæa for three hours, because for their sins they were deprived of the light of God the Father, the splendour of Christ, and the illumination of the Holy Spirit. But over the rest of the earth there is light, which every where illumines the Church of God in Christ. And if to the ninth hour there was darkness over Judæa, it is manifest that light returned to them again after that; so, *when the fulness of the Gentiles shall have entered in, then all Israel shall be saved.* (Rom. 11, 25.) CHRYS. Or otherwise; The wonder was in this, that the darkness was over the whole earth, which had never come to pass before, save only in Egypt what time the Passover was celebrated; for the things done then were a type of these. And consider the time when this is done; at mid-day, while over the whole world it was day, that all the dwellers on the earth might perceive it. This is the sign He promised to them that asked Him, *An evil and adulterous generation seeketh a sign, and there shall no sign be given it save the sign of Jonas the Prophet,* (Matt. 12, 39.) alluding to His cross and resurrection. And it was a much greater marvel that this should come to pass when He was fastened to the cross, than when He was walking at large on the earth. Surely here was enough to convert them, not by the greatness of the miracle alone, but because it was done not till after all these instances of their frenzy, when their passion was past, when they had uttered all that they would, and were satiated with taunts and gibes. But how did they not all marvel and conclude Him to be God? Because the human race was at that time plunged in exceeding sluggishness and vice, and this wonder was but one, and quickly past away, and none cared to search out its cause, or perhaps they attributed it to eclipse, or some other physical consequence. And on this account He shortly afterwards lifts up His voice to shew that He yet lives, and Himself wrought this miracle; *And about the ninth hour Jesus cried with a loud voice, &c.* JEROME. He employed the beginning of the twenty-first Psalm. (Ps. 22, 1. Vulg.) That clause in the

middle of the verse, *Look upon me,* is superfluous; for the Hebrew has only 'Eli, Eli, lama sabachthani,' that is, *My God, My God, why hast Thou forsaken Me?* It is impiety therefore to think that this Psalm was spoken in the character of David or Esther or Mardocheus, when passages taken out of it by the Evangelist are understood of the Saviour; as, *They parted My garments among them,* and, *They pierced My hands.* Chrys. He uttered this word of prophecy, that He might bear witness to the very last hour to the Old Testament, and that they might see that He honours the Father, and is not against God. And therefore too, He used the Hebrew tongue, that what He said might be intelligible to them. Origen. But it must be asked, What means this, that Christ is forsaken of God? Some, unable to explain how Christ could be forsaken of God, say that this was spoken out of humility. But you will be able clearly to comprehend His meaning if you make a comparison of the glory which He had with the Father with the shame which He despised when He endured the cross. Hilary. From these words heretical spirits contend either that God the Word was entirely absorbed into the soul at the time it discharged the function of a soul in quickening the body; or that Christ could not have been born man, because the Divine Word dwelt in Him after the manner of a prophetical spirit. As though Jesus Christ was a man of ordinary soul and body, having His beginning then when He began to be man, and thus now deserted upon the withdrawal of the protection of God's word cries out, *My God, My God, why hast Thou forsaken Me?* Or at least that the nature of the Word being transmuted into soul, Christ, who had depended in all things upon His Father's support, now deserted and left to death, mourns over this desertion, and pleads with Him departing. But amidst these impious and feeble opinions, the faith of the Church imbued with Apostolic teaching does not sever Christ that He should be considered as Son of God and not as Son of Man. The complaint of His being deserted is the weakness of the dying man; the promise of Paradise is the kingdom of the living God. You have Him complaining that He is left to death, and thus He is Man; you have Him as He is dying declaring that He reigns in Paradise; and thus He is God. Wonder

Hil. de Trin. x. 50 &c.

not then at the humility of these words, when you know the form of a servant, and see the offence of the cross. GLOSS. God is said to have forsaken Him in death because He exposed Him to the power of His persecutors; He withdrew His protection, but did not break the union. ORIGEN. When He saw darkness over the whole land of Judæa He said this, Father, *why hast Thou forsaken Me?* meaning, Why hast Thou given Me over exhausted to such sufferings? that the people who were hounored by Thee may receive the things that they have dared against Me, and should be deprived of the light of Thy countenance. Also Thou hast forsaken Me for the salvation of the Gentiles. But what good have they of the Gentiles who have believed done, that I should deliver them from the evil one by shedding My precious blood on the ground for them? Or will they, for whom I suffer these things, ever do aught worthy of them? Or foreseeing the sins of those for whom He suffered, He said, *Why hast Thou forsaken Me?* that I should become as *one that gathereth stubble in the harvest, and gleanings in the vintage.* But you must not imagine that the Saviour said this after the manner of men by reason of the misery which encompassed Him on the cross; for if you take it so you will not hear His *loud voice* and mighty words which point to something great hidden. RABAN. Or, the Saviour said this as bearing about with Him our feelings, who when placed in dangers think ourselves forsaken by God. Human nature was forsaken by God because of its sins, and the Son of God becoming our Advocate laments the misery of those whose guilt He took upon Him [f]; therein shewing how they who sin ought to mourn, when He who never sinned did thus mourn. JEROME. It follows, *Some of them that stood by, &c.; some,* not all; whom I suppose to have been Roman soldiers, ignorant of Hebrew, but from the words *Eli, Eli,* thought that He called upon Elias. But if we prefer to suppose them Jews, they do it after their usual manner, that they may accuse the Lord of weakness in thus invoking Elias. PSEUDO-CHRYS. Thus the Source of living water is made to

Gloss. non occ.

Mic. 9, 1.

Pseudo-Chrys. Hom. vi. in Pass. (vol. iii. p. 733.)

[f] "These words He uttered as representing the person of men. For He was never forsaken by His Divine nature; but we were the forsaken, and the overlooked; whence He said this as representing us." Damasc. Fid. Orth. iii. 24. and so Theophylact.

drink vinegar, the Giver of honey is fed with gall; Forgiveness is scourged, Acquittance is condemned, Majesty is mocked, Virtue ridiculed, the Bestower of showers is repaid with spitting. HILARY. Vinegar is wine, which has turned sour either from neglect, or the fault of the vessel. Wine is the honour of immortality, or virtue. When this then had been turned sour in Adam, He took and drank it at the hands of the Gentiles. It is offered to Him on a reed and a spunge; that is, He took from the bodies of the Gentiles immortality spoiled and corrupted, and transfused in Himself into a mixture of immortality that in us which was spoiled. REMIG. Or otherwise; The Jews as degenerating from the wine of the Patriarchs and Prophets were vinegar; they had deceitful hearts, like to the winding holes and hollows in spunge. By the reed, Sacred Scripture is denoted, which was fulfilled in this action; for as we call that which the tongue utters, the Hebrew tongue, or the Greek tongue, for example; so the writing, or letters which the seed produces, we may call a reed. ORIGEN. And perhaps all who know the ecclesiastical doctrine, but live amiss, have given them to drink wine mingled with gall; but they who attribute to Christ untrue opinions, these filling a spunge with vinegar, put it upon the reed of Scripture, and put it to His mouth. RABAN. The soldiers misunderstanding the sound of the Lord's words, foolishly looked for the coming of Elias. But God, whom the Saviour thus invoked in the Hebrew tongue, He had ever inseparably with Him. AUG. When now nought of suffering remains to be endured, death still lingers, knowing that it has nothing there. The ancient foe suspected somewhat unusual. This man, first and only, he found having no sin, free from guilt, owing nothing to the laws of his jurisdiction. But leagued with Jewish madness, Death comes again to the assault, and desperately invades the Life-giver. *And Jesus, when He had cried again with a loud voice, yielded up the ghost.* Wherefore should we be offended that Christ came from the bosom of the Father to take upon Him our bondage, that He might confer on us His freedom; to take upon Him our death, that we might be set free by His death; by despising death He exalted us mortals into Gods, counted them of earth worthy of things

Aug. in Serm. non occ.

in heaven? For seeing the Divine power shines forth so brilliant in the contemplation of its works, it is an argument of boundless love, that it suffers for its subjects, dies for its bondsmen. This then was the first cause of the Lord's Passion, that He would have it known how great God's love to man, Who desired rather to be loved than feared. The second was that He might abolish with yet more justice the sentence of death which He had with justice passed. For as the first man had by guilt incurred death through God's sentence, and handed down the same to his posterity, the second Man, who knew no sin, came from heaven that death might be condemned, which, when commissioned to seize the guilty, had presumed to touch the Author of sinlessness. And it is no wonder if for us He laid down what He had taken of us, His life, namely, when He has done other so great things for us, and bestowed so much on us. PSEUDO-AUG. Far be from the faithful any suspicion that Christ experienced our death in such sort that life (as far as it can) ceased to live. Had this been so, how could aught have been said to live during that three days, if the Fountain of Life itself was dried up? Therefore Christ's Godhead experienced death through its partaking of humanity or of human feeling, which it had voluntarily taken on it; but it lost not the properties of its nature by which it gives life to all things. For when we die, without doubt the loss of life by the body is not the destruction of the soul, but the soul quitting the body loses not its own properties, but only lets go what it had quickened, and as far as in it lays produces the death of somewhat else, but itself defies death. To speak now of the Saviour's soul; it might depart without being itself destroyed from His body for this three days' space, even by the common laws of death, and without taking into account the indwelling Godhead, and His singular righteousness. For I believe that the Son of God died not in punishment of unrighteousness which He had not at all, but according to the law of that nature which He took upon Him for the redemption of the human race. DAMASC. Although He died as man, and His holy soul was separated from His unstained body, yet His Godhead remained inseparate from either body or soul. Yet was not the one Person divided into two; for as both body

Vigil cont. Felicianum. 14.

Dam. de Fid. Orth. iii. 27.

and soul had from the beginning an existence in the Person of the Word, so also had they in death. For neither soul nor body had ever a Person of their own, besides the Person of the Word. JEROME. It was a mark of Divine power in Him thus to dismiss the Spirit as Himself had said, *No man can take My life from Me, but I lay it down and take it again.* For by *the ghost* in this place we understand the soul; so called either because it is that which makes the body quick or spiritual, or because the substance of the soul itself is spirit, according to that which is written, *Thou takest away their breath and they die.* CHRYS. Also for this reason He cried out with a loud voice to shew that this is done by His own power. For by crying out with a loud voice when dying, He shewed incontestably that He was the true God; because a man in dying can scarcely utter even a feeble sound. AUG. Luke mentions the words which He thus cries out, *Father, into Thy hands I commend My Spirit.* HILARY. Or, He gave up the ghost with a loud voice in grief that He was not carrying the sins of all men.

John 10, 18.

Ps. 104, 29.

Aug. de Cons. Ev. iii. 18.

51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with Him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him:

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

ORIGEN. Great things were done at the moment that Jesus cried with a loud voice. AUG. The wording sufficiently shews that the veil was rent just when He gave up the ghost. If he had not added, *And lo!* but had merely said, *And the veil of the temple was rent*, it would have been uncertain whether Matthew and Mark had not inserted it here out of its place as they recollected, and Luke had observed the right order, who having said, *And the sun was darkened*, adds, *And the veil of the temple was rent in twain;* or, on the contrary, Luke had returned to what they had inserted in its place. ORIGEN. It is understood that there were two veils; one veiling the Holy of Holies, the other, the outer part of the tabernacle or temple. In the Passion then of our Lord and Saviour, it was the outer veil which was rent from the top to the bottom, that by the rending of the veil from the beginning to the end of the world, the mysteries might be published which had been hid with good reason until the Lord's coming. *But when that which is perfect is come*, then the second veil also shall be taken away, that we may see the things that are hidden within, to wit, the true Ark of the Testament, and behold the Cherubim and the rest in their real nature. HILARY. Or, The veil of the temple is rent, because from this time the nation was dispersed, and the honour of the veil is taken away with the guardianship of the protecting Angel. LEO. The sudden commotion in the elements is a sufficient sign in witness of His venerable Passion, *The earth quaked and the rocks rent, and the graves were opened.* JEROME. It is not doubtful to any what these great signs signify according to the letter, namely, that heaven and earth and all things should bear witness to their crucified Lord. HILARY. *The earth quaked*, because it was unequal to contain such a body; *the rocks rent*, for the Word of God that pierces all strong and mighty things, and the virtue of the eternal power had penetrated them; *the graves were opened*, for the bands of death were loosed. *And many bodies of the saints which slept arose*, for illumining the darkness of death, and shedding light upon the gloom of Hades, He robbed the spirits of death. CHRYS. When He remained on the cross they had said tauntingly, *He saved others, Himself He cannot save.* But what He would not do for Himself, that He did

Aug. de Cons. Ev. iii. 19.

Luke 23, 45.

1 Cor. 13, 10.

ᶜ Leo, in Serm. de Pass.' non occ.

and more than that for the bodies of the Saints. For if it was a great thing to raise Lazarus after four days, much more was it that they who had long slept should now shew themselves alive; this is indeed a proof of the resurrection to come. But that it might not be thought that that which was done was an appearance merely, the Evangelist adds, *And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.* Jerome. As Lazarus rose from the dead, so also did many bodies of the Saints rise again to shew forth the Lord's resurrection; yet notwithstanding that the graves were opened, they did not rise again before the Lord rose, that He might be the first-born of the resurrection from the dead. *The holy city* in which they were seen after they had risen may be understood to mean either the heavenly Jerusalem, or this earthly, which once had been holy. For the city of Jerusalem was called Holy on account of the Temple and the Holy of Holies, and to distinguish it from other cities in which idols were worshipped. When it is said, *And appeared unto many,* it is signified that this was not a general resurrection which all should see, but special, seen only by such as were worthy to see it. Remig. But some one will ask, what became of those who rose again when the Lord rose? We must believe that they rose again to be witnesses of the Lord's resurrection. Some have said that they died again, and were turned to dust, as Lazarus and the rest whom the Lord raised. But we must by no means give credit to these men's sayings, since if they were to die again, it would be greater torment to them, than if they had not risen again. We ought therefore to believe without hesitation that they who rose from the dead at the Lord's resurrection, ascended also into heaven together with Him.

Origen. These same mighty works are still done every day; the veil of the temple is rent for the Saints, in order to reveal the things that are contained within. The earth quakes, that is, all flesh because of the new word and new things of the New Testament. The rocks are rent, i. e. the mystery of the Prophets, that we may see the spiritual mysteries hid in their depths. The graves are the bodies of sinful souls, that is, souls dead to God; but when by God's grace these souls have been raised, their bodies which before were graves, be-

come bodies of Saints, and appear to go out of themselves, and follow Him who rose again, and walk with Him in newness of life; and such as are worthy to have their conversation in heaven enter into the Holy City at divers times, and appear unto many who see their good works.

AUG. It is no contradiction here that Matthew says, that *The centurion and they that were with him, watching Jesus, feared when they saw the earthquake, and the things that were done;* while Luke says, that he wondered at the giving up the ghost with a loud voice. For when Matthew adds, *the things that were done,* this gives full scope for Luke's expression, that he wondered at the Lord's death, for this among the rest was wonderful. JEROME. Observe, that in the very midst of the offence of His Passion the Centurion acknowledges the Son of God, while Arius in the Church proclaims Him a creature. RABAN. Whence with good reason by the Centurion is denoted the faith of the Church, which, when the veil of heavenly mysteries had been rent by the Lord's death, immediately asserts Jesus to be both very Man, and truly Son of God, while the Synagogue held its peace. LEO. From this example then of the Centurion let the substance of the earth tremble in the punishment of its Redeemer, let the rocks of unbelieving minds be rent, and those who were pent up in these sepulchres of mortality leap forth, bursting the bonds that would detain them; and let them shew themselves in the Holy City, i.e. the Church of God, as signs of the Resurrection to come; and thus let that take place in the heart, which we must believe takes place in the body.

Aug. de Cons. Ev. iii. 20.

Leo, Serm. 66. 3.

JEROME. It was a Jewish custom, and held no disgrace, according to the manners of the people of old, for women to minister of their substance, food, and clothing to their teachers. This Paul says, that he refused, because it might occasion scandal among the Gentiles. They ministered to the Lord of their substance, that He might reap their carnal things, of whom they reaped spiritual things. Not that the Lord needed food of the creature, but that He might set an example for the teacher, that He should be content to receive food and clothing from His disciples. But let us see what sort of attendants He had; *Among whom was Mary Magda-*

lene, and Mary the mother of James and Joseph, and the mother of Zebedee's children. ORIGEN. In Mark the third is called Salome. CHRYS. These women thus watching the things that are done are the most compassionate, the most sorrowful. They had followed Him ministering, and remained by Him in danger, shewing the highest courage, for when the disciples fled they remained. JEROME. 'See,' says Helvidius, 'Jacob and Joseph are the sons of Mary the Lord's mother, whom the Jews call the brethren of Christ. He is also called James the less, to distinguish him from James the greater, who was the son of Zebedee.' And he urges that 'it were impious to suppose that His mother Mary would be absent, when the other women were there; or that we should have to invent some other third unknown person of the name of Mary, and that too when John's Gospel witnesses that His mother was present.' O blind folly! O mind perverted to its own destruction! Hear what the Evangelist John says: *There stood by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene.* No one can doubt that there were two Apostles called James; the son of Zebedee, and the son of Alpheus. This unknown James the less, whom Scripture mentions as the son of Mary, if he is an Apostle, is the son of Alpheus; if he is not an Apostle, but a third unknown James, how can he be supposed to be the Lord's brother, and why should he be styled 'The Less,' to distinguish him from 'The Greater?' For The Greater and The Less are epithets which distinguish two persons, but not three. And that the James, the Lord's brother, was an Apostle, is proved by Paul, *Other of the Apostles saw I none, save James the Lord's brother.* But that you should not suppose this James to be the son of Zebedee, read the Acts, where he was put to death by Herod. The conclusion then remains, that this Mary, who is described as the mother of James the less, was wife of Alpheus, and sister of Mary the Lord's mother, called by John, Mary the wife of Cleophas. But should you incline to think them two different persons, because in one place she is called Mary the mother of James the less, and in another place Mary the wife of Cleophas, you will learn the Scripture custom of calling the same man by different names; as

Hieron. adv. Helvid.

Mark 6, 3.

John 19, 25.

Gal. 1, 19.

Acts 12, 1.

vid. sup. 13, 55.

Raguel Moses' father-in-law is called Jethro. In like manner then, Mary the wife of Cleophas is called the wife of Alpheus, and the mother of James the less. For if she had been the Lord's mother, the Evangelist would here, as in all other places, have called her so, and not described her as the mother of James, when he meant to designate the mother of the Lord. But even if Mary the wife of Cleophas, and Mary the mother of James and Joses, were different persons, it is still certain, that Mary the mother of James and Joses was not the Lord's mother. AUG. We might have supposed that some of the women *stood afar off*, as three Evangelists say, and others *near the cross*, as John says, had not Matthew and Mark reckoned Mary Magdalen among those that stood afar off, while John puts her among those that stood near. This is reconciled if we understand the distance at which they were to be such that they might be said to be near, because they were in His sight; but far off in comparison of the crowd who stood nearer with the centurion and soldiers. We might also suppose that they who were there together with the Lord's mother, began to depart after He had commended her to the disciple, that they might extricate themselves from the crowd, and looked on from a distance at the other things which were done, so that the Evangelists, who speak of them after the Lord's death, speak of them as standing afar off.

Aug. ubi sup.

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Gloss. non occ. GLOSS. When the Evangelist had finished the order of the Lord's Passion and death, he treats of His burial. REMIG. Arimathea is the same as Ramatha, the city of Helcana and Samuel, and is situated in the Chananitic country near Diospolis. This Joseph was a man of great dignity in respect of worldly station, but has the praise of much higher merit in God's sight, seeing he is described as righteous. Indeed he that should have the burial of the Lord's body ought to have been such, that he might be deserving of that office by righteous merit. JEROME. He is described as rich, not out of any ambition on the part of the writer to represent so noble and rich a man as Jesus' disciple, but to shew how he was able to obtain the body of Jesus from Pilate. For poor and unknown individuals would not have dared to approach Pilate, the representative of Roman power, and ask the body of a crucified malefactor. In another Gospel this Joseph is called a counsellor; and it is supposed that the Ps. 1, 1. first Psalm has reference to him, *Blessed is the man that walketh not in the counsel of the ungodly.* CHRYS. Consider this man's courage; he risked his life, and took upon him many enmities in order to render this service; and not only dares to ask for Christ's body, but also to bury it. JEROME. By this simple burial of the Lord is condemned the ostentation of the rich, who cannot dispense with lavish expense even in their tombs. But we may also consider in a spiritual sense, that the Lord's body was wrapped not in gold, jewels, or silk, but in clean linen; and that he who wrapped it, is he who embraces Jesus with a pure heart. REMIG. Or, otherwise; The linen is grown out of the ground, and is bleached to whiteness with great labour, and thus this signifies that His body which was taken of the earth, that is of a Virgin, through the toil of passion came to the whiteness of immortality. RABAN. From this also has prevailed in the Church the custom of celebrating the sacrifice of the altar not in silk, or in coloured robes, but in linen grown from the earth, as we read was ordered by the Holy Pope Silvester. Pseudo-Aug. Serm. App. 238. 4. PSEUDO-AUG. The Saviour was laid in a tomb belonging to another man, because He died for the salvation of others. For why should He who in Himself had no death, have been laid in His own tomb? Or He whose place

was reserved for Him in heaven, have had a monument upon earth? He who remained but three days' space in the tomb, not as dead, but as resting on His bed? A tomb is the necessary abode of death; Christ then, who is our life, could not have an abode of death; He that ever liveth had no need of the dwelling of the departed. JEROME. He is laid in a new tomb, lest after His resurrection it should be pretended that it was some other who had risen when they saw the other bodies there remaining. The new tomb may also signify the virgin womb of Mary. And He was laid in a tomb hewn out of the rock, lest had it been one raised of many stones, it might have been said that He was stolen away by undermining the foundations of the pile. PSEUDO-AUG. Had the tomb been in the earth, it might have been said they undermined the place, and so carried Him off. Had a small stone been laid thereon, they might have said, They carried Him off while we slept. JEROME. That a great stone was rolled there, shews that the tomb could not have been reopened without the united strength of many. HILARY. Mystically, Joseph affords a figure of the Apostles. He wraps the body in a clean linen cloth, in which same linen sheet were let down to Peter out of heaven all manner of living creatures; whence we understand, that under the representation of this linen cloth the Church is buried together with Christ. The Lord's body moreover is laid in a chamber hewn out of rock, empty and new; that is, by the teaching of the Apostles, Christ is conveyed into the hard breast of the Gentiles hewn out by the toil of teaching, rude and new, hitherto unpenetrated by any fear of God. And for that besides Him ought nothing to enter our breasts, a stone is rolled to the mouth, that as before Him we had received no author of divine knowledge, so after Him we should admit none. ORIGEN. This is no casual mention of the circumstances that the body was wrapped in clean linen, and laid in a new tomb, and a great stone rolled to the mouth, but that every thing touching the body of Jesus is clean, and new, and very great. REMIG. When the Lord's body was buried, and the rest returned to their own places, the women alone, who had loved Him more attachedly, adhered to Him, and with anxious care noted the place

'Aug. in Serm.' non occ.

where the Lord's body was laid, that at fit time they might perform the service of their devotion to Him. ORIGEN. The mother of the sons of Zebedee is not mentioned as having sat over against the sepulchre. And perhaps she was able to endure as far as the cross only, but these as stronger in love were not absent even from the things that were afterwards done. JEROME. Or, when the rest left the Lord, the women continued in their attendance, looking for what Jesus had promised; and therefore they deserved to be the first to see the resurrection, because *he that endureth to the end shall be saved.* (Matt. 10, 22.) REMIG. And to this day the holy women, that is, the lowly souls of the saints, do the like in this present world, and with pious assiduity wait while Christ's passion is being completed.

62. Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

JEROME. It was not enough for the Chief Priests to have crucified the Lord the Saviour, if they did not guard the sepulchre, and do their utmost to lay hands on Him as He rose from the dead. RABAN. By the Parasceve is meant 'preparation;' and they gave this name to the sixth day of the week, on which they made ready the things needed for

the Sabbath, as was commanded respecting the manna, *On* Exod.
the sixth day they gathered twice as much. Because on 16, 22.
the sixth day man was made, and on the seventh God rested; therefore on the sixth day Jesus died for man, and rested the Sabbath day in the tomb. The Chief Priests although in putting the Lord to death they had committed a heinous crime, yet were they not satisfied unless even after His death they carried on the venom of their malice once begun, traducing His character, and calling one, whom they knew to be guileless, *a deceiver.* But as Caiaphas prophe- John 11,
sied without knowing it, that *it is expedient that one man* 49.
should die for the people, so now, Christ was a deceiver[1], not [1] seductor
from truth into error, but leading men from error to truth, from vices to virtue, from death to life. REMIG. They say that He had declared, *After three days I will rise again,* in consequence of that He said above, *As Jonas was three days* Matt. 12,
and three nights in the whale's belly, &c. But let us see in 40.
what way He can be said to have risen again *after three days.* Some would have the three hours of darkness understood as one night, and the light succeeding the darkness as a day, but these do not know the force of figurative language. The sixth day of the week on which He suffered comprehended the foregoing night; then follows the night of the Sabbath with its own day, and the night of the Lord's day includes also its own day; and hence it is true that He rose again after three days. AUG. He rose again after three days, 'Aug. in
to signify the consent of the whole Trinity in the passion of Serm.'
the Son; the three days' space is read figuratively, because non occ.
the Trinity which in the beginning made man, the same in the end restores man by the passion of Christ.

RABAN. *Command therefore that the sepulchre be made sure until the third day.* For Christ's disciples were spiritually thieves; stealing from the unthankful Jews the writings of the New and Old Testament, they bestowed them to be used by the Church; and while they slept, that is, while the Jews were sunk in the lethargy of unbelief, they carried off the promised Saviour, and gave Him to be believed on by the Gentiles. HILARY. Their fear lest the body should be stolen, the setting a watch on the tomb, and sealing it, are marks of folly and unbelief, that they should have sought to seal up

the tomb of One at whose bidding they had seen a dead man raised from the tomb. RABAN. When they say, *And the last error will be worse than the first,* they utter a truth unwittingly, for their contempt of penitence was worse for the Jews than was their error of ignorance. CHRYS. Observe how against their will they concert to demonstrate the truth, for by their precautions irrefragable demonstration of the resurrection was attained. The sepulchre was watched, and so no fraud could have been practised; and if there was no collusion, it is certain that the Lord rose again. RABAN. Pilate's answer to their request is as much as to say, Be it enough for you that ye have conspired the death of an innocent man, henceforth let your error remain with you. CHRYS. Pilate will not suffer that the soldiers alone should seal. But as though he had learnt the truth concerning Christ, he was no longer willing to be partner in their acts, and says, Seal it as ye will yourselves, that ye may not be able to accuse others. For had the soldiers alone sealed, they might have said that the soldiers had suffered the disciples to steal the body, and so given the disciples a handle to forge a tale concerning the resurrection; but this could they not say now, when they themselves had sealed the sepulchre.

Chrys. Hom. lxxxix.

CHAP. XXVIII.

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

7. And go quickly and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

Pseudo-Chrys. After the mockings and scourgings, after the mingled draughts of vinegar and gall, the pains of the cross, and the wounds, and finally after death itself and Hades, there rose again from the grave a renewed flesh, there returned from obstruction a hidden life, health chained up in death broke forth, with fresh beauty from its ruin. Aug. Concerning the hour when the women came to the

Pseudo-Chrys. Hom. de Resur. iii.

Aug. de Cons. Ev. iii. 24.

sepulchre there arises a question not to be overlooked. Matthew here says, *On the evening of the Sabbath.* What then means that of Mark, *Very early in the morning, the first day of the week?* Truly Matthew, by naming the first part of the night, to wit, the evening, denotes the whole night in the end of which they come to the sepulchre. But seeing the Sabbath hindered them from doing this before, he designates the whole night by the earliest portion of it in which it became lawful for them to do whatever, during some period of the night, they designed to do. Thus, *On the evening of the sabbath,* is just the same as if he had said, On the night of the sabbath, i.e. the night which follows the day of the sabbath, which is sufficiently proved by the words which follow, *As it began to dawn towards the first day of the week.* This could not be if we understood only the first portion of the night, its beginning, to be conveyed by the word, *evening.* For the evening or beginning of the night does not *begin to dawn towards the first day of the week,* but only the night which is concluded by the dawn. And this is the usual mode of speaking in Holy Scripture, to express the whole by a part. By *evening* therefore he implied the night, in the end of which they came to the sepulchre. BEDE. Otherwise; It may be understood that they began to come in the evening, but that it was the dawn of the first day of the week when they reached the sepulchre; that is, that they prepared the spices for anointing the Lord's body in the evening, but that they took them to the sepulchre in the morning. This has been so shortly described by Matthew, that it is not quite clear in his account, but the other Evangelists give the order more distinctly. The Lord was buried on the sixth day of the week, and the women returning from the sepulchre prepared spices and ointments as long as it was lawful to work; on the sabbath they rested, according to the commandment, as Luke plainly declares; and when the sabbath was past and the evening was come, and the season of labour returned, with zealous devotion they proceeded to purchase such spices as they yet lacked, (this is implied in Mark's words, *when the sabbath was past,* that they might go and anoint Jesus, for which purpose they come early in the morning to the sepulchre. JEROME. Or, otherwise; This apparent discrepancy

Mark 16, 2.

Beda in loc.

in the Evangelists as to the times of their visits is no mark of falsehood, as wicked men urge, but shews the sedulous duty and attention of the women, often going and coming, and not enduring to be long absent from the sepulchre of their Lord.

Remig. It is to be known that Matthew designs to hint to us a mystical meaning, of how great worthiness this most holy night drew from the noble conquest of death, and the Resurrection of Our Lord. With this purpose he says, *On the evening of the sabbath.* For whereas according to the wonted succession of the hours of the day, evening does not dawn towards day, but on the contrary darkens towards night, these words shew that the Lord shed, by the light of His resurrection, joy and brilliance over the whole of this night. Bede. For from the beginning of the creation of the Beda,
world until now, the course of time has followed this arrange- Hom. Æst. i.
ment, that the day should go before the night, because man, fallen by sin from the light of paradise, has sunk into the darkness and misery of this world. But now most fitly night goes before day, when, through faith in the resurrection, we are brought back from the darkness of sin and the shadow of death to the light of life, by the bounty of Christ. Chry- Chrys.
sologus[g]. Because the sabbath is illuminated, not taken Serm. 75.
away, by Christ, Who said, *I am not come to destroy the* Matt. 5,
Law, but to fulfil it. It is illuminated that it may lighten 17.
into the Lord's day, and shine forth in the Church, when it had hitherto burnt dim, and been obscured by the Jews in the Synagogue.

It follows, *Came Mary Magdalen, and the other Mary, &c.* Late runs woman for pardon, who had run early to sin; in paradise she had taken up unbelief, from the sepulchre she hastes to take up faith; she now hastens to snatch life from death, who had before snatched death from life. And it is not, They come, but *came*, (in the singular,) for in mystery and not by accident, the two came under one name. She came, but altered; a woman, changed in life, not in name; in virtue, not in sex. The women go before the Apostles, bearing to the Lord's sepulchre a type of the Churches; the

[g] The Sermons of S. Peter of Ravenna, surnamed Chrysologus, are quoted in the Catena under the name Severianus.

two Marys, to wit. For Mary is the name of Christ's mother; and one name is twice repeated for two women, because herein is figured the Church coming out of the two nations, the Gentiles and the Jews, and being yet one. Mary came to the sepulchre, as to the womb of the resurrection, that Christ might be the second time born out of the sepulchre of faith, who after the flesh had been born of her womb; and that as a virgin had borne Him into this life present, so a sealed sepulchre might bring Him forth into life eternal. It is proof of Deity to have left a womb virgin after birth, and no less to have come forth in the body from a closed sepulchre. JEROME. *And, behold, there was a great earthquake.* Our Lord, Son at once of God and man, according to His two-fold nature of Godhead and of flesh, gives a sign one while of His greatness, another while of His lowliness. Thus though now it was man who was crucified, and man who was buried, yet the things that were done around shew the Son of God. HIL. The earthquake is the might of the resurrection, when the sting of death being blunted, and its darkness illuminated, there is stirred up a quaking of the powers beneath, as the Lord of the heavenly powers rises again. CHRYS. Or the earthquake was to rouse and waken the women, who had come to anoint the body; and as all these things were done in the night-time, it was probable that some of them had fallen asleep. BEDE. The earthquake at the Resurrection, as also at the Crucifixion, signifies that worldly hearts must be first moved to penitence by a health-giving fear through belief in His Passion and Resurrection. CHRYSOL. If the earth thus quaked when the Lord rose again to the pardon of the Saints, how will it quake when He shall rise again to the punishment of the wicked? As the Prophet speaks, *The earth trembled when the Lord rose again to judgment.* And how will it endure the Lord's presence, when it was unable to endure the presence of His Angel? *And the Angel of the Lord descended from heaven.* For when Christ arose, death was destroyed, commerce with heaven is restored to things on the earth; and woman who had of old held communication to death with the Devil, now holds communication to life with the Angel. HIL. This is an instance of the mercy of God the Father, to supply the ministry of heavenly power to

Beda, ubi sup.

Chrysol. Serm. 77 et 74.

Ps. 76, 8.

the Son on His resurrection from the grave; and he is therefore the proclaimer of this first resurrection, that it may be heralded by some attendant token of the Father's good pleasure. BEDE. Forasmuch as Christ is both God and man, therefore there lack not amidst the acts of His humanity the ministrations of Angels, due to Him as God. *And came and rolled back the stone;* not to open the door for the Lord to come forth, but to give evidence to men that He was already come forth. For He who as mortal had power to enter the world through the closed womb of a Virgin, He when become immortal, was able to depart out of the world by rising from a sealed sepulchre. REMIG. The rolling back of the stone signifies the opening of Christ's sacraments, which were covered by the letter of the Law. For the Law having been written on stones, is here denoted by the stone. CHRYSOL. He said not 'rolled,' but *rolled back;* because the rolling to of the stone was a proof of death; the rolling it back asserted the resurrection. The order of things is changed; The Tomb devours death, and not the dead; the house of death becomes the mansion of life; a new law is imposed upon it, it receives a dead, and renders up a living, man. It follows, *And sat thereon.* He sat down, who was incapable of weariness; but sat as a teacher of the faith, a master of the Resurrection; upon the stone, that the firmness of his seat might assure the stedfastness of the believers; the Angel rested the foundations of the Faith upon that rock, on which Christ was to found His Church. Or, by the stone of the sepulchre may be denoted death, under which we all lay; and by the Angel sitting thereon, is shewn that Christ hath by His might subdued death. BEDE. And rightly did the Angel appear standing, who proclaimed the Lord's coming into the world, to shew that the Lord should come to vanquish the prince of this world. But the Herald of the Resurrection is related to have been seated, to shew that now He had overcome him that had the power of death, He had mounted the throne of the everlasting kingdom. He sate upon the stone, now rolled back, wherewith the mouth of the sepulchre had been closed, to teach that He by His might had burst the bonds of the tomb. AUG. It may disquiet some, how it is that according to Matthew

Beda ubi sup.

Chrys. Serm. 74.

Beda, ubi sup.

Aug. de Cons. Ev. iii. 24.

the Angel sate upon the stone after it had been rolled back from the sepulchre, whereas Mark says that the women having gone into the sepulchre, saw a young man sitting on the right hand. Either we may suppose that they saw two, and that Matthew has not mentioned him whom they saw within, nor Mark him whom they saw without the sepulchre; but that they heard from each severally what the Angels said concerning Jesus. Or the words, *entering into the sepulchre,* may mean entering into some inclosed place, which probably there might be in front of the rock out of which the sepulchre was hewn; and thus it might be the same Angel whom they saw sitting on the right hand, whom Matthew describes as sitting on the stone which he had rolled back. CHRYSOL. The splendour of his countenance is distinct from the shining of his raiment; his countenance is compared to lightning, his raiment to snow; for the lightning is in heaven, snow on the earth; as the Prophet saith, *Praise the Lord from the earth; fire and hail, snow and vapours.* Thus in the Angel's countenance is preserved the splendour of his heavenly nature; in his raiment is shewn the grace of human communion. For the appearance of the Angel that talked with them is so ordered, that eyes of flesh might endure the still splendour of his robes, and by reason of his shining countenance they might tremble before the messenger of their Maker. ID. But what means this raiment where there is no need of a covering? The Angel figures our dress, our shape, our likeness in the Resurrection, when man is sufficiently clothed by the splendour of his own body. JEROME. The Angel in white raiment signifies the glory of His triumph. GREG. Or otherwise; *Lightning* inspires terror; *snow* is an emblem of equity; and as the Almighty God is terrible to sinners and mild to the righteous, so this Angel is rightly a witness of His resurrection, and is exhibited with a countenance as lightning, and with raiment as snow, that by His presence He might terrify the wicked, and comfort the good; and so it follows, *And for fear of him the keepers did shake.* RABAN. These who had not the faith of love were shaken with a panic fear; and they who would not believe the truth of the resurrection *become* themselves *as dead men.* CHRYSOL. For they kept watch over

Mark 16, 5.
Chrysol. Serm. 75.
Ps. 148, 7.
Chrysol. Serm. 77.
Greg. Hom. in Ev. xxi. 4.
Chrysol. Serm. 75

Him with a purpose of cruelty, not with the solicitude of affection. And no man can stand who is forsaken by his own conscience, or troubled with a sense of guilt. Hence the Angel confounds the wicked, and comforts the good. JEROME. The guards lay like dead men in a trance of terror, but the Angel speaks comfort not to them, but to the women, saying, *Fear not ye;* as much as to say, Let them fear with whom unbelief abides; but do ye who seek the crucified Jesus hear that He has risen again, and has accomplished what He promised. CHRYSOL. For their faith had been Chrys. bowed by the cruel storm of His Passion, so that they Serm. 77. sought Him yet as crucified and dead; *I know that ye seek Jesus which was crucified;* the weight of the trial had bent them to look for the Lord of heaven in the tomb, but, *He is not here.* RABAN. His fleshly presence, that is; for His spiritual presence is absent from no place. *He is risen, as He said.* CHRYS. As much as to say, If ye believe me not, remember His own words. And then follows further proof, when he adds, *Come, see the place where the Lord lay.* JEROME. That if my words fail to convince you, the empty tomb may. CHRYSOL. Thus the Angel first announces His Chrys. name, declares His Cross, and confesses His passion; but Serm. 76. straightway proclaims Him risen and their Lord. An Angel after such sufferings, after the grave acknowledges Him Lord; how then shall man judge that the Godhead was diminished by the flesh, or that His Might failed in His Passion. He says, *Which was crucified,* and points out the place where the Lord was laid, that they should not think that it was another, and not the same, who had risen from the dead. And if the Lord re-appears in the same flesh, and gives evidence of His resurrection, why should man suppose that he himself shall re-appear in other flesh? Or why should a slave disdain his own flesh, seeing the Lord did not change ours? RABAN. And this glad tiding is given not to you alone for the secret comfort of your own hearts, but ye must extend it to all who love Him; *Go quickly, and tell His disciples.* CHRYSOL. As much as to say, Woman, Chrys. now thou art healed, return to the man, and persuade him Serm. 77. to faith, whom thou didst once persuade to treachery. Carry to man the proof of the Resurrection, to whom thou didst

once carry counsel of destruction. Chrys. *And, behold, He shall go before you,* that is, to save you from danger, lest fear should prevail over faith.

Jerome. Mystically; *He shall go before you into Galilee,* that is, into the wallowing stye[1] of the Gentiles, where before was wandering and stumbling, and the foot had no firm and steady resting-place. Bede. The Lord is rightly seen by His disciples in Galilee, forasmuch as He had already passed from death to life, from corruption to incorruption; for such is the interpretation of Galilee, 'Transmigration.' Happy women! who merited to announce to the world the triumph of the Resurrection! More happy souls, who in the day of judgment, when the reprobate are smitten with terror, shall have merited to enter the joy of the blessed resurrection!

[1] volutabrum.

Beda, Hom. ubi sup.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

9. And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

10. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Hilary. The women having been comforted by the Angel are straightway met by the Lord, that when they should proclaim His resurrection to the disciples, they should speak rather from Christ's own mouth than from an Angel's. Aug. *They departed forth of the tomb,* that is, from that spot of the garden which was before the tomb hewn in the rock. Jerome. A twofold feeling possessed the minds of the women, fear and joy; fear, at the greatness of the miracle, joy, in their desire of Him that was risen; but both added speed to their women's steps, as it follows, *And did run to bring His disciples word.* They went to the Apostles, that through them might be spread abroad the seed of the faith. They who thus desired, and who thus ran, merited to have their

Aug. de Cons. Ev. iii. 23.

rising Lord come to meet them; whence it follows, *And, behold, Jesus met them, saying, All hail.* RABAN. Hereby He shewed that He will meet with His help all those who begin the ways of virtue, and enable them to attain to everlasting salvation. JEROME. The women ought first to hear this *Hail,* that the curse of the woman Eve may be removed in these women.

CHRYSOL. That in these women is contained a full figure of the Church is shewn hereby, that Christ convinces His disciples when in doubt concerning the Resurrection, and confirms them when in fear; and when He meets them He does not terrify them by His power, but prevents them with the ardour of love. And Christ in His Church salutes Himself, for He has taken it into His own Body. AUG. We conclude that they had speech of Angels twice at the sepulchre; when they saw one Angel, of whom Matthew and Mark speak; and again when they saw two Angels, as Luke and John relate. And twice in like manner of the Lord; once at that time when Mary supposed Him to be *the gardener,* and now again when He met them in the way to confirm them by repetition, and to restore them from their faintness. CHRYSOL. Then Mary was not suffered to touch Him; now she has permission not only to touch, but to hold Him altogether; *they came and held Him by the feet, and worshipped Him.* RABAN. It was told above how He rose when the sepulchre was closed, to shew that that body which had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to shew that He had real flesh, which can be touched by mortal creatures. CHRYSOL. They hold Christ's feet, who in the Church present the type of Evangelic preaching, and merit this privilege by their running to Him; and by faith so detain their Saviour's footsteps, that they may come to the honour of His perfect Godhead. She is deservedly bid to *touch Me not,* who mourns her Lord upon earth, and so seeks Him dead in the tomb, as not to know that He reigns in heaven with the Father. This, that the same Mary, one while exalted to the summit of faith, touches Christ, and holds Him with entire and holy affection; and again, cast down in weakness of flesh, and womanly infirmity, doubts,

Chrysol. Serm. 76.

Aug. ubi sup.

John 20, 15.

Chrysol. ubi sup.

Chrysol. ubi sup.

undeserving to touch her Lord, causes us no difficulty. For that is of mystery, this of her sex; that is of divine grace, this of human nature. And so also we, when we have knowledge of divine things, live unto God; when we are wise in human things, we are blinded by our own selves.

Chrysol. Serm. 80. ID. They held His feet to shew that the head of Christ is the man, but that the woman is in Christ's feet, and that it was given to them through Christ, not to go before, but to follow the man. Christ also repeats what the Angel had said, that what an Angel had made sure, Christ might make yet more sure. It follows, *Then saith Jesus unto them, Fear not.* JEROME. This may be always observed, both in the Old and New Testament, that when there is an appearance of any majestic person, the first thing done is to banish fear, that the mind being tranquillized may receive the things that are said. HILARY. The same order as of old now followed in the reversal of our woe, that whereas death began from the female sex, the same should now first see the glory of the Resurrection, and be made the messenger thereof. Whence the Lord adds, *Go tell My brethren that they go into Galilee,*

Chrysol. ubi sup. *there shall they see Me.* CHRYSOL. He calls them *brethren* whom He has made akin to His own body; *brethren,* whom the generous Heir has made His co-heirs; *brethren,* whom

Aug. de Cons. Ev. iii. ult. He has adopted to be sons of His own Father. AUG. That the Lord, both by His own mouth, and by the Angel, directs them to seek for Him, not in that place in which He was to shew Himself first, but in Galilee, makes every believer anxious to understand in what mystery it is spoken. Galilee is interpreted 'transmigration,' or 'revelation[a].' And according to the first interpretation what meaning offers itself, save this, that the grace of Christ was to pass from the people of Israel to the Gentiles, who would not believe when the Apostles should preach the Gospel to them, unless the Lord Himself should first make ready their way in the hearts of men. This is the signification of that, *He shall go before you into Galilee. There shall ye see Him,* means, there shall ye find His members, there shall ye perceive

[a] According to the two diff rent senses of the Hebrew root גלה 'migrating from a country,' or 'revealing,' both coming from the primitive notion of 'making bare.'

His living Body in such as shall receive you. According to the other interpretation, 'revelation,' it is to be understood, *ye shall see Him* no longer in the form of a servant, but in that in which He is equal with the Father. That revelation will be the true Galilee, when *we shall be like Him, and shall see Him as He is.* That will be the blessed passing from this world to that eternity. 1 John 3, 2.

11. Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole Him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

CHRYS. Of the signs which were shewn around Christ, some were common to the whole world, as the darkness; some peculiar to the watch, as the wonderful apparition of Angels, and the earthquake, which were wrought for the soldiers' sake, that they might be stunned with amazement, and bear testimony to the truth. For when truth is proclaimed by its adversaries, it adds to its brightness. Which befel now; *Some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.* RABAN. Simple minds, and unlearned country-folk, often make manifest without guile the truth of a matter, as the thing is; but on the other hand, a crafty wickedness studies how to recommend falsehood by glosing words. JEROME. Thus the Chief Priests, who ought to have been by this turned to penitence, and to seek Jesus risen, persevere in their wickedness, and convert the money which was given for the use of the Temple Chrys. Hom. xc.

to the purchase of a lie, as before they had given thirty pieces of silver to the traitor Judas. CHRYSOL. Not content to have put the Master to death, they plot how they may destroy the disciples, and make the Master's power matter of charge against His disciples. The soldiers indeed lost Him, the Jews missed Him, but the disciples carried Him away, not by theft, but by faith; by virtue, and not by fraud; by holiness, and not by wickedness; alive, and not dead. CHRYS. How should the disciples carry Him away by stealth, men poor, and of no station, and who scarcely dared to shew themselves? They fled when afterwards they saw Christ alive, how, when He was dead, would they not have feared so great a multitude of soldiers? How were they to remove the door of the sepulchre? One might have done it unperceived by the guard. But a large stone was rolled to the mouth requiring many hands. And was not the seal thereon? And why did they not attempt it the first night, when there was none at the sepulchre? For it was on the Sabbath that they begged the body of Jesus. Moreover, what mean these napkins which Peter sees laid here? Had the disciples stolen the Body, they would never have stripped it, both because it might so receive hurt, and cause unnecessary delay to themselves, and so expose them to be taken by the watch; especially since the Body and clothes were covered with myrrh, a glutinous spice, which would cause them to adhere. The allegation of the theft then is improbable. So that their endeavours to conceal the Resurrection do but make it more manifest. For when they say, *His disciples stole the body*, they confess that it is not in the sepulchre. And as they thus confess that they had not the Body, and as the watch, the sealing, and the fears of the disciples, make the theft improbable, there is seen evidence of the Resurrection not to be gainsaid. REMIG. But if the guards slept, how saw they the theft? And if they saw it not, how could they witness thereto? So that what they desire to shew, they cannot shew. GLOSS. That the fear of the Governor might not restrain them from this lie, they promise them impunity. CHRYS. See how all are corrupted; Pilate persuaded; the people stirred up; the soldiers bribed; as it follows, *And they took the money, and did as they were*

Chrys. ubi sup.

Gloss. non occ.

instructed. If money prevailed with a disciple so far as to make him become the betrayer of his Master, what wonder that the soldiers are overcome by it. HILARY. The concealment of the Resurrection, and the false allegation of theft, is purchased by money; because by the honour of this world, which consists in money and desire, Christ's glory is denied. RABAN. But as the guilt of His blood, which they imprecated upon themselves and their children, presses them down with a heavy weight of sin, so the purchase of the lie, by which they deny the truth of the Resurrection, charges this guilt upon them for ever; as it follows, *And this saying is commonly reported among the Jews until this day.* CHRYSOL. *Among the Jews,* not among the Christians; Chrysol. ubi sup.
what in Judæa the Jew concealed by his gold, is by faith blazed abroad throughout the world.

JEROME. All who abuse to other purposes the money of the Temple, and the contributions for the use of the Church, purchasing with them their own pleasure, are like the Scribes and Priests who bought this lie, and the blood of the Saviour.

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw Him, they worshipped Him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

BEDE. When Saint Matthew has vindicated the Lord's Resurrection as declared by the Angel, he relates the vision of the Lord which the disciples had, *Then the eleven disciples went into Galilee into a mountain where Jesus had* 'Beda, in Hom.' non occ.

appointed them. For when coming to His Passion the Lord had said to His disciples, *After I am risen I will go before you into Galilee;* and the Angel said the same to the women. Therefore the disciples obey the command of their Master. Eleven only go, for one had already perished. JEROME. After His Resurrection, Jesus is seen and worshipped in the mountain in Galilee; though some doubt, their doubting confirms our faith. REMIG. This is more fully told by Luke; how when the Lord after the Resurrection appeared to the disciples, in their terror they thought they saw a spirit. BEDE.[b] The Lord appeared to them in the mountain to signify, that His Body which at His Birth He had taken of the common dust of the human race, He had by His Resurrection exalted above all earthly things; and to teach the faithful that if they desire there to see the height of His Resurrection, they must endeavour here to pass from low pleasures to high desires. And He goes before His disciples into Galilee, because *Christ is risen from the dead, the first fruits of them that slept.* And they that are Christ's follow Him, and pass in their order from death to life, contemplating Him as He appears with His proper Divinity. And it agrees with this that Galilee is interpreted 'revelation.' AUG. But it is to be considered, how the Lord could be seen bodily in Galilee. For that it was not the day of the Resurrection is manifest; for He was seen that day in Jerusalem in the beginning of the night, as Luke and John evidently agree. Nor was it in the eight following days, after which John says that the Lord appeared to His disciples, and when Thomas first saw Him, who had not seen Him on the day of the Resurrection. For if within these eight days the eleven had seen Him on a mountain in Galilee, Thomas, who was one of the eleven, could not have seen Him first after the eight days. Unless it be said, that the eleven there spoken of were eleven out of the general body of the disciples, and not the eleven Apostles. But there is another difficulty. John having related that the Lord was seen not in the mountain, but at the sea of Tiberias, by seven who were fishing, adds, *This is now the third time that Jesus shewed Himself to*

Matt. 26, 32.

Beda, Hom. Æst. in Fer. vi. Pasch.

1 Cor. 15, 20.

Aug. de Cons. Ev. iii. 25.

John 21, 14.

[b] This Homily of Bede (tom. vii. p. 12.) is word for word the same with the Commentary of Rabanus on this part of St. Matthew.

His disciples after He was risen from the dead. So that if we understand the Lord to have been seen within those eight days by eleven of the disciples, this manifestation at the sea of Tiberias will be the fourth, and not the third, appearance. Indeed, to understand John's account at all it must be observed, that he computes not each appearance, but each day on which Jesus appeared, though He may have appeared more than once on the same day; as He did three times on the day of His Resurrection. We are then obliged to understand that this appearance to the eleven disciples on the mountain in Galilee took place last of all. In the four Evangelists we find in all ten distinct appearances of Our Lord after His Resurrection. 1. At the sepulchre to the women. 2. To the same women on their way back from the sepulchre. 3. To Peter. 4. To two disciples as they went into the country. 5. To many together in Jerusalem; 6 when Thomas was not with them. 7. At the sea of Tiberias. 8. At the mountain in Galilee, according to Matthew. 9. To Mark 16, 14. the eleven as they sat at meat, because they should not again eat with Him upon earth, related by Mark. 10. On the day of His Ascension, no longer on the earth, but raised aloft in a cloud, as related by both Mark and Luke. But all is not written, as John confesses, for He had much conversation with them during forty days before His ascension, *being seen* Acts 1, 3. *of them, and speaking unto them of the things pertaining to the kingdom of God.*

REMIG. The disciples then, when they saw Him, knew the Lord; and worshipped Him, bowing their faces to the ground. And He their affectionate and merciful Master, that He might take away all doubtfulness from their hearts, coming to them, strengthened them in their belief; as it follows, *And Jesus came and spake to them, saying, All power is given unto Me in heaven and in earth.* JEROME. Power is given to Him, Who but a little before was crucified, Who was buried, but Who afterwards rose again. BEDE. Beda, ubi sup. This He speaks not from the Deity coeternal with the Father, but from the Humanity which He took upon Him, according to which *He was made a little lower than the Angels.* Heb. 2, 9. CHRYSOL. The Son of God conveyed to the Son of the Virgin, Chrys. Serm. 80. the God to the Man, the Deity to the Flesh, that which He

had ever together with the Father. Jerome. Power is given in heaven and in earth, that He who before reigned in heaven, should now reign on earth by the faith of the believers. Remig. What the Psalmist says of the Lord at His rising

Ps. 8, 6. again, *Thou madest Him to have dominion over the works of Thy hands,* this the Lord now says of Himself, *All power is given unto Me in heaven and in earth.* And here it is to be noted, that even before His Resurrection the Angels knew that they were subjected to the man Christ. Christ then desiring that it should be also known to men that all power was committed to Him in heaven and in earth, sent preachers to make known the word of life to all nations; whence it follows,

'Beda, in Hom.' non occ. Matt. 10, 5.

Go ye therefore, and teach all nations. Bede. He who before His Passion had said, *Go not into the way of the Gentiles,* now, when rising from the dead, says, *Go and teach all nations.* Hereby let the Jews be put to silence, who say that Christ's coming is to be for their salvation only. Let the Donatists also blush, who, desiring to confine Christ to one place, have said that He is in Africa only, and not in other countries.

Jerome. They first then teach all nations, and when taught dip them in water. For it may not be that the body receive the sacrament of Baptism, unless the soul first receive the truth of the Faith. *In the name of the Father, the Son, and the Holy Ghost,* that they whose Godhead is one should be conferred at once, to name this Trinity, being to name

Chrysol. Serm. 80.

One God. Chrysol. Thus all nations are created a second time to salvation by that one and the same Power, which

Didymi Lib. ii. de Spir. Sanct.

created them to being. Jerome. And though some one there may be of so averse a spirit as to undertake to baptize in such sort as to omit one of these names, therein contradicting Christ Who ordained this for a law, his baptism will effect nothing; those who are baptized by him will not be at all delivered from their sins. From these words we gather how undivided is the substance of the Trinity, that the Father is verily the Father of the Son, and the Son verily the Son of the Father, and the Holy Spirit the Spirit of both the Father and the Son, and also the Spirit of wisdom and of truth, that is, of the Son of God. This then is the salvation of them that believe, and in this Trinity is wrought the

perfect communication of ecclesiastical discipline. HILARY. For what part of the salvation of men is there that is not contained in this Sacrament? All things are full and perfect, as proceeding from Him who is full and perfect. The nature of His relation is expressed in the title Father; but He is nothing but Father; for not after the manner of men does He derive from somewhat else that He is Father, being Himself Unbegotten, Eternal, and having the source of His being in Himself, known to none, save the Son. The Son is the Offspring of the Unbegotten, One of the One, True of the True, Living of the Living, Perfect of the Perfect, Strength of Strength, Wisdom of Wisdom, Glory of Glory; the Image of the Unseen God, the Form of the Unbegotten Father. Neither can the Holy Spirit be separated from the confession of the Father and the Son. And this consolation of our longing desires is absent from no place. He is the pledge of our hope in the effects of His gifts, He is the light of our minds, He shines in our souls. These things as the heretics cannot change, they introduce into them the human explanations. As Sabellius who identifies the Father with the Son, thinking the distinction to be made rather in name than in person, and setting forth one and the same Person, as both Father and Son. As Ebion, who deriving the beginning of His existence from Mary, makes Him not Man of God, but God of man. As the Arians, who derive the form, the power, and the wisdom of God out of nothing, and in time. What wonder then that men should have diverse opinions about the Holy Spirit, who thus rashly after their own pleasure create and change the Son, by whom that Spirit is bestowed?

Hil. de Trin. ii. 1, &c.

JEROME. Observe the order of these injunctions. He bids the Apostles first to teach all nations, then to wash them with the sacrament of faith, and after faith and baptism then to teach them what things they ought to observe; *Teaching them to observe all things whatsoever I have commanded you.* RABAN. *For as the body without the spirit is dead, so faith without works is dead also.* CHRYS. And because what He had laid upon them was great, therefore to exalt their spirits He adds, *And, lo, I am with you alway, even unto the end of the world.* As much as to say, Tell Me not of the difficulty of these things, seeing I am with you, Who can make all

James 2, 26.

things easy. A like promise He often made to the Prophets in the Old Testament, to Jeremiah who pleaded his youth, to Moses, and to Ezekiel, when they would have shunned the office imposed upon them. And not with them only does He say that He will be, but with all who shall believe after them. For the Apostles were not to continue till the end of the world, but He says this to the faithful as to one body. RABAN. Hence we understand that to the end of the world shall not be wanting those who shall be worthy of the Divine indwelling. CHRYS. He brings before them the end of the world, that He may the more draw them on, and that they may not look merely to present inconveniences, but to the infinite goods to come. As much as to say, The grievous things which you shall undergo, terminate with this present life, seeing that even this world shall come to an end, but the good things which ye shall enjoy endure for ever. BEDE. It is made a question how He says here, *I am with you,* when we read elsewhere that He said, *I go unto Him that sent Me.* What is said of His human nature is distinct from what is said of His divine nature. He is going to His Father in His human nature, He abides with His disciples in that form in which He is equal with the Father. When He says, *to the end of the world,* He expresses the infinite by the finite; for He who remains in this present world with His elect, protecting them, the same will continue with them after the end, rewarding them. JEROME. He then who promises that He will be with His disciples to the end of the world, shews both that they shall live for ever, and that He will never depart from those that believe. LEO. For by ascending into heaven He does not desert His adopted; but from above strengthens to endurance, those whom He invites upwards to glory.

'Beda, in Hom.' non occ.

John 16, 5.

Leo, Serm. 72, 3.

Of which glory may Christ make us partakers,
Who is the King of glory,
God blessed for ever,
AMEN.

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